

**THE**

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# CHRISTIAN CENTURY.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY  
BOYS AND GIRLS RALLY DAY FOR AMERICA



AMERICA IS THE  
RIPEST MISSIONARY FIELD  
IN ALL THE WORLD

RIGHTEOUSNESS  
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A NATION

\*TERRY - COL'S. O.



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With this issue we enter a campaign for ten thousand new subscribers to The Christian Century. Special attention is called to the new combination offer which is announced on last page of this paper. The exceeding popularity of our former combination offer has convinced us that by it we can in a few months reach the goal of ten thousand new subscribers, and for this purpose we are again presenting it to the churches. In our former offer so many demands were made upon us to allow renewals to count in the club, that we have changed the offer slightly so that old subscribers may be included. The season is now on for renewals and new subscriptions. Let no time be wasted, but go to work at once. Those interested should cut out the advertisement and preserve it, as it will not appear regularly.

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# THE CHRISTIAN CENTURY.

Vol. XVII.

CHICAGO AND WASHINGTON, NOVEMBER 1, 1900.

No. 44.

## The OUTLOOK.

### OUR STRENGTH.

Be strong, my soul!  
Thy loved ones go  
Within the veil. God's thine, e'en so;  
Be strong.  
  
Be strong, my soul!  
Death looms in view.  
So, hear thy God! He'll bear thee through;  
Be strong.

—The British Weekly.

### Present Day Miracles.

The Congregationalist: "You cannot make the foreigners who were shut up in Peking and who went through the awful strain of siege and limited rations believe that God is not a Father as well as Creator, a particular Providence as well as a law-abiding Architect. Every letter from Peking that has been published reveals the belief in present day miracles."

### Saloonkeepers Not Eligible.

Justice Scott of the supreme court of the United States decided that the by-law of the Ancient Order of United Workmen of the state of New York prohibiting the election of saloonkeepers as members is constitutional. Thus little by little temperance sentiment grows. When people become aroused to the real nature of the liquor element of the United States, it will not be long till that evil element will be eliminated.

### The Pope's Temporal Power.

Nothing shows more clearly the nature of the Roman church than its unquenchable thirst for temporal power. One of the organs of the Vatican suggests that the pope should migrate from Rome to Jerusalem, and out of the millions of money saved by successive popes, should buy enough of land from the sultan to insure the recognition of the papacy as a temporal power. What a great contrast to Jesus, who refused temporal power and declared His kingdom was not of this world. And it would break up the papacy to move to Jerusalem. Christianity was a simple organization there, and no hierarchy.

### A Good Movement.

It is reported that the Tri-State Medical society of Tennessee, Alabama and Georgia will endeavor to regulate or prohibit the marriage of habitual criminals, incurables, drunkards and victims of harmful drugs. This is reasonable, and it ought not to be hard to convince a legislative assembly of the propriety of passing such a law. Nothing seems more firmly established than the theory of heredity, and it is high time that practical use be made of it. Such a law as that proposed, if carefully written, would not work any injustice upon individuals, but would probably be a help to society.

### The Future of Political Parties.

Says the New York Herald: "A house divided against itself cannot stand. President Lincoln said: 'I believe this government cannot endure permanently half slave and half free.' The Republican

party is divided because so many of its members believe that the government cannot endure permanently half republic and half empire. The Democratic party is divided because so many who have supported it in the past, repudiate the theories of Bryanism. Neither of the existing parties can permanently endure, and before another presidential election we shall have new parties, adjusted on the lines of new issues." There may be no new parties arise, but it is inevitable that the old parties will be reorganized. It is to be hoped that the changes which now seem sure in the near future will bring us more of the moral and less glorification of the material.

### A World Power.

Speaking at the opening of the Y. M. C. A. shelter on Governor's Island, N. Y., General Wheeler said: "Our country is now one of the world powers. \* \* \* The American soldier under our flag must be taught that when he lands on these eastern shores, civilization, Christianity and liberty are to be established in that far-off land, according as he bears himself." To be a world power is nothing to boast of. Egypt, Assyria, Babylon, Greece, Rome and Spain were all world powers. They all had colonies. They have all fallen. They have left on mankind only the permanent marks which come from the essentially moral in them. Judah and Israel were never world powers. They attempted no colonization schemes. They had a genius for religion. They coveted not to be a power, but were content simply to be an influence, and lo! they have been the real power among the nations. As for establishing Christianity with our sword and flag, such an attempt, on the part of Christians is infidelity.

### Education in the Philippines.

The report of Mr. George P. Anderson, superintendent of public instruction at Manila, calls attention to some interesting facts. According to the Independent he claims to be making many salutary changes, among which are these: "The rote system has been stopped, and the Spanish teachers are beginning to understand how to help the children really to learn something, and the people themselves seem to be highly pleased. American publications in the Spanish language have to a considerable extent replaced the old books, and have assisted in changing the schools from what were practically Catholic Sunday schools into something approximating the actual American public schools. The process of transformation, however, is by no means as yet complete. The teachers, while not of extended experience, have almost without exception shown themselves bright, practical, faithful, capable and successful, notwithstanding very many serious drawbacks. The school accommodations are very inferior; the buildings are too small and insufficient in number, and it will be absolutely necessary to provide much better school room. The teachers number in all 149, of whom 24 are teachers of English, 86 are Filipino teachers, using Spanish in the 86 minor schools, and 39 are Spanish teachers, 28 of them in the two Jesuit schools and 11

in the Dominican girls' school. The schedule of attendance varied from 4,079 in July of last year to 5,001 in July of the present year. The superintendent makes a number of recommendations, including an increase of salaries, the abolishing of sectarian schools, the erection of new buildings, the better organization of the school year, and the adoption of English as the teaching language; also the organization of English normal schools to train a corps of Filipino teachers."

### Infant Damnation.

The Philadelphia Presbytery recently had a spicy debate on the revision of their creed. The subject of "infant damnation" created some excitement. Dr. Samuel Lowrey, who opened the discussion, said the creed taught no such doctrine. Dr. Francis Horton, however, did not agree with them and said: "To teach such a thing is contrary to Scriptural belief, and nothing short of horrible."

"You may wiggle under the terrible assumption like a long red worm on a needle, but it is in our confession, and you must either believe and teach it or get rid of it altogether."

"I would change the section to read: 'Infants who die are saved to eternal life.'"

It looks strange to those who have always enjoyed the freedom and unvexed simplicity of the N. T. as the only authoritative statement of Christian doctrine, that our Presbyterian brethren would wish to cumber themselves with any additions to that book. If a creed contains more than the N. T. it contains too much; if less, it contains too little; if exactly what the N. T. contains it is useless, for this book is simple and clear. Why should people be afraid to trust the Bible itself?

### Is the "Understanding" An Alliance?

A dispatch from Geneva, dated Oct. 14, gives the following statement made by Bellamy Storer, U. S. minister to Spain, in a conversation regarding his recent interview with the pope: "Since Archbishop Ireland's visit to the Vatican it is clearly understood there that the best interests of the Roman Catholic church demand American rule in the Philippines. The United States and the Catholic church have the same aims there, and hope to work together for civilization, order and peace." This recalls the fact that Archbishop Ireland has been very close to the White House for some time. No other body of Christians has received from the administration the consideration extended to the Catholics. One would like to know upon what ground it is "clearly understood" at the Vatican that the United States and Catholic church have the same aims in the Philippines. What would please the Catholic church would not be liberty for the rank and file of the Filipinos. The Roman Catholic church has oppressed the people and as far as possible kept them in ignorance, and it does not sound well to hear that this church is pleased with the aims of our government. In view of such statements it is not too much to ask what understanding the United States has with the Roman Catholic church.



## EDITORIAL.

### THE REALITY OF GOD. II.

In a former article we purposely began back of the Christian faith in emphasizing The Reality of God as one of the fundamental verities of life. The manifest evidences of One, Almighty, All-Wise and All-Glorious, are seen in the sea sublime, in the mountains grand, in the beautiful flowers and in the brilliant stars

"Forever singing as they shine—

The hand that made us is divine."

But this is not enough. Paul, indeed, says: "The invisible things of Him, since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." But while men knew God only as the great architect of the universe "they glorified Him not as God, but became vain in their reasonings, and their senseless heart was darkened." Notwithstanding all the revelations of design which devout science has made; notwithstanding all the intuitive guesses of philosophers and logical inferences of great thinkers, the human heart needs more convincing evidence both that God is, and that He is a Father who loves his offspring. If through the long, long centuries of the past "God's voice had not been heard, God's arm had not been seen, God's love had not been visibly manifested," the visible universe might have hinted to a succession of great minds the reality of God, but few, if any, would have known Him as "the power that makes for righteousness" or the Person who loves and saves. While it is undoubtedly true, as Fiske says in "The Idea of God," that "we might as well try to escape from the air that we breathe as to expel from consciousness the Power which is manifested throughout the material universe," yet we must know that power as a person, our "Vindicator," as Job calls Him.

#### Reason Proclaims the Reality of God.

It is a significant fact that the belief in the existence of God is practically universal. It seems to be a necessary intuition of the human mind. Moffat thought he had found tribes in Africa devoid of religious rites or belief in a supreme power. His son-in-law and successor showed that they possessed both, and that Moffat's opinion was based upon partial knowledge. Livingstone distinctly declared that "the existence of a God and of a future life are universally recognized in Africa." The great French anthropologist, Quatrefages, says: "Obliged to pass in review the race of men, he has sought for atheism in the lowest and in the highest, but nowhere met it except in an individual or at most in some isolated school of philosophers; everywhere and always the masses of the people have escaped it." Even Hume, when walking in the fields with his friend Ferguson, exclaimed: "Adam, there is a God. The sense of responsibility, the notion of right and wrong, the reproaches of conscience, these are but the reflections in the human soul of the authority and the presence of God." While neither reason nor revelation can prove the reality of God to an unregenerate mind, we may confirm our faith in our Father and develop our intuition of His presence and His power by briefly reviewing the logical grounds which great thinkers have given us for a firm faith in

the reality of God. The thoughtful reader need not be reminded that the knowledge of God does not arise from reasoning. As has been well said: "John, with his insight, has more faith than logical Thomas, and the converted barbarian has often a stronger conviction of God's existence than the undevout philosopher." The Scriptures also teach us that we cannot find out God by searching with the intellect alone.

#### Four Great Lines of Evidence.

Avoiding the use of such scientific terms as Ontological, Cosmological, Teleological, etc., we note four great arguments for the existence of God which appeal to reason. (1) The argument of a First Cause. (2) The argument from Intelligence in the universe. As Clarke puts it in his "Outlines of Christian Theology," "The assumption of a rational order in the universe is one of the necessities of thought, and this assumption implies a rational mind in the universe." Or, to put it in the form of a syllogism: Order is a mark of intelligence. Nature is orderly. Nature shows a mark of intelligence. Illustrations of the minor premise in this simple syllogism are innumerable. Every molecule of matter is built upon the most exact geometrical relations. "There is vastly more order in the construction of a molecule than of a mansion." Animate nature is more complex but has been aptly likened to the work of an architect who is building every imaginable variety of houses, but all under the guiding principles of architecture. (3) The argument forms design or volition in nature. All creation is full of purpose. This argument has impressed the philosopher and the peasant alike. Aristotle and Newton used it as well as Paley. Just as the great cathedral at Rome rose out of the marble quarries of Italy under the direction of Michael Angelo, so a greater architect has builded this universe for purposes of redemption. (4) The moral Argument. It is well to know that an all-governing Mind has given the universe order and harmony; it is better still to know that in all and above all is a purposeful Will. The moral argument advances us another step. The material universe, with all of its order and purpose, cannot account for conscience and free will in man. Conscience, the monitor of man's moral nature, argues a holy Law-Giver who is a supreme Authority. The moral argument demands something more than Arnold's "Power that makes for righteousness." It demands a Person who is potent in the realm of man's moral nature.

#### The Witness of Conscience.

The logical arguments for the existence of a great First Cause, intelligent, purposeful and moral, are of little value, comparatively, to the mass of mankind, however forceful they may be to Christian thinkers. It is far easier to reason about the reality and the goodness of God in academic retirement than to realize the presence and trust the love of God amid squalor and sickness, while feeling the pangs of pain and the pinches of poverty. Such assurance of divine love as was vouchsafed in the life and death of our dear Lord was necessary to prevent the hope and faith and love of human hearts from being crushed beneath the weight of sin and doubt and despair. In proportion as men see Christ will they see God, and to this end all of our teaching and preaching should be directed. But far deeper than the processes of logic, and

even before the revelation of God in Christ, man has an abiding conviction of the reality of a personal God who blesses and punishes. The witness of conscience is unmistakable. The author of the "Foundation of Faith" says: "Even before we recognize the full force of this witness of conscience, we must observe that, in proportion to its clearness and decisiveness, it requires an act of faith as distinct from reason. \* \* \* It is not simply the sense of duty that is aroused by the voice of conscience. It is a conviction that there exists a sanction for that duty. It is this, but it is more. It is a conviction that in us this claim will be enforced. The warning of conscience is something distinct in kind from the conviction that fire will burn. It is a conviction that we are responsible, and that we shall be held to our responsibility." This ineradicable intuition of the human conscience compels belief in a Just One who will reward righteousness and punish iniquity. The Scriptures bear testimony to the intensity with which this conviction was grasped in the very dawn of history. And in modern life men grasp the reality of a Personal God with a firmness which is proportioned by the quickening of their consciences. Wace has said: "We have no need as a rule to prove the existence of God to a man who is duly conscious of moral evil." We may assume his existence as Christ did and proceed to develop the latent instinct of God in the human soul. The great philosopher, Kant was as much awed by the moral law within as by the starry heavens above. Many a modern Felix needs his conscience stirred by the apostolic preaching "of righteousness, temperance and the judgment to come," until in his inmost soul he feels the reality of God as certainly as he sees the preacher of repentance before him.

#### HOW THEY DO.

The Visitor has from the days of his youth heard people talk of the "oratorical tone," the "preacher's tone" and the "holy tone," but he has been interested of late in listening to some singular displays of the tone in question. What is it that lurks in the atmosphere of a church and is capable of transforming that wonderful and simple instrument, the human voice, from something natural, rational and attractive, to a harsh, unnatural and strained organ of speech, apparently unrelated in any way to its former self? Were it not that we have all grown accustomed to it, we could with difficulty restrain a smile (or a groan) at the change. You perhaps walked to the church with the preacher. He talked to you in the most simple and unaffected style. There was no "holy tone" about it. After the service he will meet you in the same natural way, and his voice will be free and musical. But here in the pulpit all is changed. The first word you hear he utters in a tone which you never heard him use anywhere else, and which he assumes under the impression that it befits the sacred office.

#### A Few Simple Facts.

It would be difficult to tell where this ludicrous error rose; this elevation of the speaking note; this prolongation of certain vowels; this contraction of the vocal chords; this straining of the voice out of all its natural beauty, and, worst of all,



this shouting whereby nobody hears the better, but most are distressed, deafened and exasperated, till the "Gospel's joyful sound" seems a delusion and a snare. If preachers could learn a few simple facts about public speaking they might, in many instances, be saved a life-long mistake, both as to effectiveness and comfort. The first is that the conversational tone, the same one they use on the street or in their homes (except when they scold the children) is always the one most effective in public speech, because it is the one that most quickly engages the listener's attention. To put on the pompous and orotund note of the preacher is to sound the signal that the service has begun and the worshiper is at liberty to start in on his Sunday nap. The "holy tone" is possessed of singular soporific qualities. It is so easy to sleep under it. But when a man starts to talk in his own proper voice, you are bound to listen, for it sounds as if he were really saying something. He seems to be taking to you in particular. The "holy tone" falls harmlessly upon the congregation; the direct, quiet tone of every-day speech seeks out the individual hearer and compels his attention. It is a personal message to him. The preacher is talking straight to his heart.

#### Note of Insincerity.

Then, too, it strikes the note of sincerity. The unnatural voice carries with it the suggestion of an unnatural and professional message. You more than half suspect the downright earnestness of a man who talks to you in one voice on the street and in another from the pulpit. Nor is this wholly a matter of the imagination. The mind and the voice work with subtle sympathy. The insincere note in one is quite likely to be the echo of a similar quality in the other. If preachers knew that this disquieting impression lurks as an undertone in all a preacher of this sort has to say, they would bundle up the habit and lose it somewhere.

#### Secret of Effectiveness.

But most important of all is the fact that the quiet, plain, honest, distinct voice carries where the other can never go. The secret of being heard in even the largest buildings is not loudness of tone, but distinctness of enunciation. The Visitor noticed this in the convention at Kansas City. It was an atrocious place in which to make oneself heard. But the speakers who really accomplished this end were those who spoke with distinct utterance, not too rapidly, and in a wholly natural voice. The man who used the so-called "pulpit tone" and shouted was lost. He simply worried his audience without reaching more than twenty or thirty feet of it. The Visitor smiled at the frantic efforts of one speaker whose voice could have been heard two or three blocks, but whose words did not carry half the length of the hall. A loud speaker is always an offense to his audience. Whether with or without reason a loud voice in man or woman has come to be associated with a low level of culture, and a certain tendency to cover the inadequacy of thought by the abundance of sound.

Of course it has been assumed by the Visitor that the error which needs correction is that of leaving a natural tone for one that is artificial and ineffective when one enters the pulpit. The last abomination of a civilized community is a minister who carries the "holy tone" around with him all the time.

### YOUNG CRUSADERS.

The Lord's day before Thanksgiving is rapidly becoming one of the best days in our calendar. The name by which it is known indicates its high purpose and holy enthusiasm—Boys and Girls' Rally Day for Home Missions. It is a counterpart to Children's Day for Foreign Missions, which comes earlier in the year, and is destined to serve the home work as effectively as the latter has served the foreign work.

Children are themselves attractive, whether at work or at play. Their happy hearts and sunny faces, their artless ways and elfin wiles make them, as long as they linger in the charmed environs of childhood, this old world's enchanters. It is not at all strange that we enjoy children's exercises; it would be a mark of degeneracy if we did not. Their freedom from conventionality gives unhindered expression to the real self, and we therefore find greater freshness, piquancy and force among them than among their elders. To those who love God, children are never dearer than when their fresh young voices repeat His promises and chant His praise.

#### Have We Been Neglectful?

It might be argued that we have neglected home missions, because for a long time we have been interesting the children exclusively in foreign missions, but that is not our point. Have we neglected the children? It is human nature to rush from one extreme to another. Perhaps from infant church membership we have traveled too far into the sinful years. At any rate, with few exceptions, we believe most of our churches can profitably give far more attention to the Christian nurture of their boys and girls. The new pedagogy places the little child "in the midst," as did the Master Himself.

Therefore, for the children's sake, let us push this crusade. They learn by doing. They are the most flexible material in the great, dusty workshop of society. With them is the hope of the future, and they hold the key to many of our vexing problems. The day school and the week-day life give them little if any religious training. The church and the home must combine to save them from a sort of polished paganism. By our earnestness and devotion in the proper observance of this children's festival let us seek to atone for past neglect.

#### Observance of the Day.

All the needed furnishing for the proper observance of Boys and Girls' Rally Day can be had upon application to Benj. L. Smith, Y. M. C. A. building, Cincinnati. The most satisfactory results will come from giving up the most of the day to this rally. But preparation should begin at least a month in advance. The choruses must be drilled, the marches practiced, etc., etc. Honest, patient work here will have its reward in superior excellence when the day arrives.

Cover bare walls with flags and flowers, bunting and banners. Hang up the cages containing feathered songsters. Invoke the witchery of music, the grace of art, and the sanctity of religion. American patriotism is the natural product of American Christianity, and into it enters the same sacrificial and heroic spirit.

#### Results.

One of the results will be found, of course, in the contribution basket; but not the first in importance. A full exchequer is not the highest result of a sermon, nor

of any other religious exercise. The results we covet will be found in characters strengthened, and lives transformed. The songs, declamations and addresses will have their inspiring influence; every child participating will be made better and stronger thereby; and every giver will be blessed according as he gives proportionately and cheerfully. The money you save goes into your pocket; the money you give goes into your character.

Is there a church among us that will not join with these young crusaders, in their effort to aid in the redemption of America? Thank God, the boys and girls are ready. It is not the tramp of an army of scarred veterans we hear, but the patter of little feet. It is not the hoarse cry of an army intent on carnal warfare, but the sweet treble of children's voices, rising jubilantly in the song of Moses and the Lamb.

### "BOYS AND GIRLS' RALLY DAY FOR AMERICA."

#### The Day.

The Chattanooga convention decided that the Lord's Day before Thanksgiving Day in November is Boys and Girls' Rally Day for America.

#### The Offering.

The convention ordered that the offerings of the schools be divided as follows: "One-fifth to the Board of Church Extension, two-fifths to the State Board of Missions of the state from whence it comes, and two-fifths to the Acting Board of the American Christian Missionary Society.

#### The Purpose.

The purpose of this day is to educate our young people in Home Missions both state and general, and to secure their help in the great work of winning America to Christ.

#### The Exercises.

A splendid concert exercise has been prepared by C. M. Fillmore, with music by J. H. Fillmore and C. M. Fillmore, and it will be sent free to all schools who will ask for it. We expect large orders for this exercise. Write Benj. L. Smith, Y. M. C. A. Bldg., Cincinnati, O., for the number you will need.

#### How to Observe the Day.

Begin now to plan for it; make it the most enthusiastic day of the year. Let it be a harvest home festival. Let it be Thanksgiving Day. Let it be Rally Day for the winter campaign. Let it be a day for God and Home and Native Land.

#### Mottos for the Church Walls

"America for Christ," "For God and Home and Native Land." "As Goes America, so Goes the World." "America is the Basis of Supplies." "Three Hundred Dollars Will Support a Home Missionary a Whole Year." "Five Dollars Will Bring a Soul to Christ in the Home Mission Field." "This Offering is for State and General Home Missions." "Let Us Help Win (insert name of state) to Christ." "Our State Board Supports — Missionaries; Our Sunday Schools Can Easily Double the Number." "Let Us Make and Keep Home Missions and Foreign Missions Equal in Our Love, Our Prayers and Our Offerings." "America is the Ripest Mission Field in the World."

#### Where to Send the Money.

To Benj. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio; where it will be divided and forwarded according to the action of the Chattanooga convention.

## Contributed

### THE BOYS AND GIRLS' RALLY DAY.

Boys and Girls' Rally Day for America impresses me as one of the coming great days of our Brotherhood. It seems to me strange that the plan was not sooner wrought out and put into effect. In working without this day we have certainly been without the thing which, above all others, will stir up the minds of our young people on the necessity of earnest work in the home field.

It is axiomatic that the stronger we are at home the more able we are to do the work in every way. If we desire to do the work God has given us, it therefore becomes a duty incumbent upon us to make the most of every God-given means to impress upon the mind both of the present and coming generation the great necessity of more consecrated and zealous effort in the home field. We have done well, it is true. But we have not done our best. Nothing short of the best should satisfy us.

Boys and Girls' Rally Day fills a long-felt want. It presents just the opportunity needed. In it the children receive first impressions as to the home work. These impressions, carefully nurtured, will in the coming days inspire a generation of men and women with hearts aflame with zeal for the work in needy American fields. And this is the thing just now desired.

The lack of knowledge is one prolific source of the lack of interest in all missionary enterprises. The more the knowledge, the more intense the zeal. Boys and Girls' Rally Day furnishes the knowledge which produces the zeal. It is the open door on the home work. Shall we go in?

God has intrusted to our care the minds and hearts of the children. What better lessons can they learn than the love for the souls of men and the love of country as taught in the Rally Day exercises? It is to be hoped all our churches will avail themselves of the opportunity offered in the observance of this day to teach the children lessons of liberality; to enable them to make a splendid offering to the home work, and at the same time to inculcate the valuable lesson of our duty to our God and our country.

Macon, Ga. H. Charles Combs.

### A HIGH DAY.

Boys and Girls' Rally Day for Home Missions should be a high day for our Bible schools. There are many reasons for this that cannot be given in a brief note. The children are ready and willing; all that is needed is some one to direct them. Just a little urging on the part of the officers and teachers of the school will inspire the children to do their utmost to raise their special amounts in their envelopes.

Then the need of this work and of the means that can be raised in this way is so great. "The overflowing scourge" of sin in all its numerous and hideous forms is passing over our land; intemperance and immorality are seeking to drag our young down to degradation and death. The boys and girls of our schools must help save their companions from these awful plagues. Brethren, help in this time of need. Help to place missionaries in every corner of our great and growing cities, as well as in our villages. Help to place our plea before the people in the

present crisis of crumbling creeds and falling away from religious standards. Who knows but what thou art come into the kingdom for such a time as this?

Topeka, Kans. W. S. Lowe.

### WHAT OUR LEADERS SAY ABOUT BOYS AND GIRLS' RALLY DAY.

This is a great day. It is a great opportunity to push forward the glorious Gospel of our Redeemer.

Tonawanda, N. Y. A. M. Hootman.

We should make it a great day. (1.) The needs of the home field demand it. (2) We CAN make it a great day.

Harrison, O. R. G. White.

Make it a great day; because the cause needs money; because the children need the education and because America needs salvation.

Springfield, Ill. J. E. Lynn.

1. Because the A. C. M. S. knows how to use the money. 2. Because the A. C. M. S. seeks to feed, not fleece, the flocks in the various states.

Southern Illinois. W. Bedall.

It will serve as a good opportunity for calling the attention of the young people to our home fields and emphasizing in their thoughts the great needs of these fields.

Eureka, Ill. N. S. Haynes.

Boys and Girls' Rally Day should be made a great success, as a feature of education for the boys and girls, and also to help swell the receipts for our missions.

Beatrice, Neb. D. A. Wickizer.

Christian citizenship ought to be taught to children. "That righteousness exalteth a nation, while sin is a reproach to any people" can be best taught in a Boys and Girls' Rally Day for America.

Winfield, Kan. Geo. T. Smith.

This should be made a great day because of the splendid opportunity for educating the young in the importance of home work. Hitherto we have neglected, most grossly neglected, this urgent duty.

Massillon, O. F. H. Simpson.

I am in favor of making the Rally Day a "great day" because our boys and girls, for their own good, should be enlisted in Home Mission work, because they can give the cause great help, and because it needs their help.

Frankfort, Ky. Geo. Darste.

We should make Rally Day a great day.

1. The work is a good one. 2. It is one God wants us to do. 3. We owe it to Him. 4. All the beneficiaries sorely need it. 5. It will bless the giver. 6. It will set the pace for all our anniversaries.

New Albany, Ind. A. J. Thompson.

Boys and Girls' Rally Day for America should be a great day, because America is a great country, and the boys and girls should be taught to help love it and help save it. What better can they do than to help win America for Christ?

Cleveland, O. S. H. Bartlett.

### WHY HAVE CHILDREN'S DAY FOR AMERICA?

1. To win our home land for Christ. 2. To teach our boys and girls the magnitude of their own country. 3. To plant in their young hearts the seeds of true patriotism. 4. To insure for the future, our nation's life and perpetuate the highest ideals of civilization.

State Evangelist, Ohio. O. L. Cook.

The Boys and Girls' Rally Day for America is of highest importance. 1. For the cause itself in the matter of education

and of offerings. 2. For the young people who need to understand their privileges and obligations. 3. For America, the land which has the first claim upon our means and prayers.

F. D. Power.

We should make the Rally Day for America a great day for the following reasons: 1. To teach the lesson in patriotism and love of country. 2. To acquaint them with the needs and perils, and enlist their interest in its redemption. 3. To familiarize them with the great men and pioneers in our own movement and the principles for which they stood.

J. H. Garrison.

There are several reasons for making the Boys and Girls' Rally Day for America a great day. 1. Because of the greatness of the work that can be accomplished by means of their united contributions. If it is made general the yield in cash will be many thousands of dollars, and the yield in souls beyond all estimate. 2. Because of the training in benevolence that it will impart to the givers. It will go a long way toward saving their souls.

J. W. McGarvey.

Boys and Girls' Rally Day should be made a great day in all our churches. 1. For the sake of the children. They need this education in Home Missions. 2. For the sake of the church. It needs more and more to emphasize "America for Christ." 3. For the sake of our Home Mission Board and our State Board. These need the money and need it badly.

Muncie, Ind. J. H. McNeill.

We should make our Rally Day for America a great day because the future of world-wide work for Christ depends largely upon the development of Home Missions. To fail to acquaint our boys and girls with the conditions and needs of America is to fail to put the key to the most important, productive and powerful field of the world in their hands. A love for God, native land and the whole wide world urges, nay, imperatively demands, that we intelligently interest our boys and girls in Home Missions.

Indianapolis, Ind. Helen E. Moses.

Since the national convention has asked the churches for a Rally Day among the children in our Bible schools for Home Missions, we have a mission day every three months in our churches, and one every six months in our Bible schools. Do you say that is too much or too often, when the average contribution is but six cents per member for each of the six days? If this is the way you feel about it, you are simply too small to be a leader in the kingdom of God. Just think of it, ye hosts of Israel, a Rally Day for Home Missions in our Bible schools—what an expensive luxury it would be. If three thousand of our Bible schools would observe it, and an average of six cents apiece be given, some of our great churches would certainly become bankrupt and utterly ruined. Then this would put about \$35,000 in our Home Mission treasury annually. This state of affairs would so overwhelm your treasury and secretaries that they would cry out from the depths of their hearts: "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." There would at least be a shouting meeting of no small dimensions if three thousand schools should come up with an offering ever so insignificantly small.



## DID WASHINGTON DIE A CATHOLIC?

The question was recently discussed seriously by Rev. John Scully, S. J., of Philadelphia, rector of St. Joseph's Church. The reverend father's views have been deemed of sufficient importance to receive attention in some of our eastern papers. It is one of those ancient novelties which is sure to bob up in the "silly season."

The claim this time is that a history of the missions in the neighborhood of Mt. Vernon gives a tradition, generally extant among both whites and negroes of that locality, that George Washington was received into the Catholic Church on his deathbed by Rev. Leonard Neale, S. J., once a pastor of St. Joseph's, and afterward Archbishop of Baltimore, succeeding Bishop Carroll.

The principal authority for this tradition at the present day is a certain, or rather uncertain, Miss Olivia Floyd, whose mother was a Semmes, and herself a Confederate spy during the unpleasantness between the states in the sixties. She is now a cripple of some seventy years and has plenty of time to give to the consideration of traditions. She remembers often hearing her mother, who lived to be eighty-six, and who died some thirty years ago and whose memory was somewhat active for her time of life, speak of a large boat rowed by six or eight men, which came from Mt. Vernon to St. Thomas manor on the evening of Dec. 13, 1799, the night before Washington died. They bore a message from the general to Father Neale, then superior of the residence of St. Thomas, between whom and the Father of His Country there had long existed an intimate friendship. The rowers found Father Neale walking up and down the beach reciting his office. He immediately went up to the rectory, whence he returned in a few minutes, probably having provided himself with the priestly stole, the ritual, and other essentials. He accompanied the boatmen and was detained at Mt. Vernon the greater part of the next day. It was said by all in the neighborhood that General Washington had sent for his old friend to receive conditional baptism, make his confession, and be received into the Catholic Church.

Miss Floyd's mother certainly had means of knowing the truth of this story if it was so, as Dr. Brown, Washington's physician, was an intimate friend of the Floyds and Semmes, and had a room which was always kept ready for him in the Floyd mansion, which is only fourteen or fifteen miles from Mt. Vernon, where he slept on his return from and on his way to the home of his distinguished patient.

Miss Floyd's account is very circumstantial. It is difficult to see how her mother could, under the circumstances, have been deceived, and the tradition is strengthened by the fact that even now, over the bed at Mt. Vernon on which the great man passed away, there is to be seen, as during his life, a picture of the Immaculate Conception of the Blessed Virgin Mary! This is the ground on which Father Scully bases his judgment. Miss Floyd's story would be complete if she told how Father Neale went fishing in the Potomac the next day, and the size of the bass which he caught. Here her good mother's memory failed. Her recollection of the hatchet also is deficient. The old colored brother said he

was Jefferson's footman and Washington's carriage driver. When asked: "What about the hacking of the cherry tree, uncle?" he replied, "I was dar, sah! I drove de hack!"

But Father Scully knows some more. Dwelling on the presence of the picture over the deathbed of our most distinguished citizen, he declares: "I myself remember to have seen in some popular life of Washington, I cannot say which" (here our brother is not quite as infallible as his head at the Vatican) "the report of a conversation between Washington and a friend, who, seeing the picture of the Blessed Virgin over Washington's bed, said: 'Why, general, you are not a Catholic, are you?' 'No,' said the general, 'I am not, but respect and love the Mother of Him who I believe to be Almighty God. I could esteem or love no man who did not respect my mother.' 'Whatever may be thought of this tradition,' continues the learned antiquarian, "the very thought that one whom we all love should have died as devoted a lover of our Mother Mary as he was a patriot must be great consolation to every Catholic heart."

Curious that the presence of a picture of the Immaculate Conception in one's bed chamber should be proof that he died in the Catholic faith! I have two madonnas, a rosary, and a picture of the Immaculate Conception in the room where this is written, but Father Scully would scarcely write me down as of his religious family. Curious that respect for the Virgin Mother of Jesus should decide this question. This sentiment could not properly be denied to any Protestant. Men love art, and men everywhere reverence motherhood, and men who love Christ respect and love Joseph and Mary, but this is not Catholicism.

The Father of His Country was an Episcopalian. Father Scully need only read history and come to our ancient suburb—Alexandria—and sit in the old Washington pew in Christ Church. There is not a scintilla of evidence that the story of this amiable old lady is to be relied upon. It is like the tradition that Washington was immersed in the Potomac by Preacher Gano. It is of kind with the absurd statement recently sent me from an Illinois Unitarian minister that President Garfield was a Unitarian and a regular attendant of the Unitarian Church in Washington city. It is of the nature of the summer sea serpent on the Jersey coast. Father Scully should try again.

F. D. Power.

## UNITY IN CHRISTIANITY.

"So we being many, are one body in Christ, and every one, members, one of another."—Rom. 12: 5.

The idea, expressed in the text, was not originated in the mind of the philosopher, but in the soul of one whose personal experience acquainted him with the mystic union established and maintained between the Lord Jesus and all of His followers, as the hands and arms, feet and legs, eyes and ears, are all members of the body, so all true followers of Jesus are members of His body, as well as members of each other. This union, theologically and technically stated, is an interpenetration of the divine with the human life. Christian life and character is the product of evolution from the human side, and involution from the Divine side. There is a

conjoining of the two natures, the human yielding to the more potent impress of the Divine. Every Christian is a member of Christ.

The object of the movement, inaugurated by our predecessors, at the beginning of the century just closed, has been misunderstood not only by the opponents of the movement, but by some who warmly espoused the cause. As in every great movement, whether civil, military or religious, there were some who did not fully grasp its object, and in their earnest zeal for its promotion transcended the rules of prudence, and thus unwittingly lent assistance to their opponents. This grew out of the fact that they sought to fortify too many scriptural points, while the greater palladium would have been to defend but one. The all-prevailing fundamental truth finds its embodiment, not in scriptural points, but in the person of Jesus. I would not, at this late day, be classed with those who see mistakes only in retrospect, and then find fault with those who made them. All things considered the movement has been the wonder of the last century, while all other reformations have drifted into a divergence of opinion, and a consequent weakening of the spiritual ligaments that bound their followers together. This has been an exception to the rule, and to-day the million Disciples in America are more closely knit together than ever before in their history. This condition is maintained for the reason that the movement was founded upon the basic truth of Christianity. Our forefathers discovered that this truth could not be divided, as it had been revealed to the world in a single person, and that person was the Son of God. This living truth at once gave spiritual vitality to the cause, and the entire body became so firmly bound to the central truth that divisions have been an impossibility.

### Fundamental Facts.

It shall be my purpose to emphasize the great fact on which rests the religion of Jesus, and still further to emphasize the truth of our connection with that fact. I use the term fact, not in its general sense, but technically. When I speak of the Christian religion resting on a fact, I mean a fact personified, I mean nothing less than that Jesus, the Son of God, is the great fact of God, on which rests the Christian religion.

When the apostles and primitive Christian required that men confess Jesus and obey Him, they understood that the confession embraced all that God intended should be confessed and obeyed. This was the thought, the spiritual conception that overshadowed every other thought or conception, that moved and guided the illustrious Campbell, whose life and character and mission have stamped upon the entire Protestant church a line of thought that had been practically lost, from the time of the Constantines, to beginning of the last century. Since the time of the Campbells this thought has continued to grow until the denominations are confronted with a condition of unrest, and dissatisfaction, never before realized. Men are boldly turning away from theories, and dogmas, and crystallized teachings, and are looking to Jesus for the one supreme expression of God's love—the summum bonum of all religious truth.

Only a short while ago, I was disposed to stand aloof from every form of church organization on earth. I felt as if all the churches had turned Jesus away, and had substituted theories and doctrines for



him. I found in Jesus the full measure of religious desires, and I could not think of being separated from him, and accept in lieu of him a ritual, a form, a confession. But praise the Lord, His spirit led me to find others whose devotion was not to a church, but to the Lord—others who were simply following Jesus, and were determined to know nothing save Him and His cross. With these people I gladly cast my

#### The Foundation.

lot. The crucial test of Christianity is not found in any writing or book. Christ is the genuine Christianity. Where Christ is there is Christianity. Christ is the foundation of Christianity. The superstructure cannot stand for a moment if separated from the foundation. The idea that Jesus came to establish a system, upon which His religion was to be founded is erroneous. The common expression that Jesus wrought out salvation on the cross through His merit is the veriest ecclesiastical flummery. The idea is unreasonable and unscriptural. The dogma was born in the mind of one who had not risen to the position of spiritual thought or conception. The coming of Jesus was the establishment of His religion. The process was incarnation. The Divine Word, the Divine Life was expressed in the person of Jesus. He, the person of Jesus, was the revelation of God to man—"God, who at sundry times and in diverse manners, spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us in His Son." Upon this revelation Christianity in its spiritual sense is founded.

D. S. Henkel.

(To be continued.)

### THE RELIGIOUS OUTLOOK.

Whatever the attitude of the readers of this column may be concerning our occupation of the Philippine Islands, there is scarcely room for a difference of opinion as to our duty to protect the natives, "half savage and half child" from the curse of intemperance and immoralities that are growing rank there under our flag. There can be no denial of the fact that the present conditions are monstrous. There are many who are not afraid of the cry of imperialism that is being raised concerning our occupation of that territory, but there are none who ought not to fear the cry of the hounds of hell that are being turned loose there in packs. Is there no way to stop this thing? Have we sold out, body and soul, to men who, like vultures, follow the lamb and fatten on death? Are we turned over bodily to men who would be willing to make a perdition of the earth if they could get a contract to furnish the brimstone? The whole rotten thing smells to heaven and taints the air of the world and is rank in all good men's nostrils. Witness the following from the Standard's (Baptist) summary of the report of Mr. W. E. Johnson, the special commissioner of the New Voice:

"This gentleman spent some months in Manila, and his statements as to the number and location of saloons and houses of ill-fame are verified by photographs, maps, diagrams and fac similes which cannot be sneered away by army officers, press censors, or secular newspapers. He is prepared to show just where the scores of saloons are which Gen. Wheeler and Gen. Otis could not find nor even hear of. He has the particulars about the hundreds of American soldiers that have been

ruined in them, and the scores of American officers that have made utter fools of themselves on American whisky, running amuck through Manila, shooting at hackmen, breaking into houses, dishonoring the army, rousing the disgust of the temperate natives. He has collected, and the New Voice has published for the first time, the shameful facts regarding the toleration and supervision by officers and surgeons of the United States army of systematic prostitution for the alleged benefit of the army. He has revealed the shocking fact, unknown hitherto because the government censors at Manila naturally suppressed mention of it in dispatches, that our authorities out there have entered recklessly into that horrible legalization of immorality which was long the disgrace of British India. These are not pleasant facts, nor facts that help our national pride, nor our confidence in the ennobling influences of war. But they are facts that the people ought to know and act upon."

The terrible calamity at Galveston has brought forth another proof of the growth of the doctrine of brotherhood. It must be a great joy to the Son of Man to see how human sympathy is deepening and spreading. He had compassion on those who walked among the lambs, or those who had no bread, on those who were like sheep having no shepherd. Surely all these are found in that stricken city and the whole country has caught the inspection of His sympathy.

As the Mississippi gathers its waters from every plane and hill and vale in its great valley, so the stream of beneficence now rolling toward Galveston gathers its volume from nearly every village and city in the nation and its current promises now to raise as high as the fatal tide of death that rolled over the island. How can we account for these springs of beneficence that burst forth on every hand? Our Lord has smitten the rock.

The committee appointed by the General Assembly of the Presbyterian church at St. Louis to consider the creed question has had a meeting and sent out several questions to the Presbyterians. It asks in substance, "Do you want a revision or an explanatory statement appended to the creed, or a brief statement of the doctrines now believed, or do you want to leave the creed as it is? If you want revision, how much do you want, and if an explanatory statement, what do you want explained?" Two hundred Presbyterians have as yet sent in no answer, but about forty have asked that the matter should again be taken up.

The Southern Presbyterians stand almost to a man by the Westminster Confession and are watching with the keenest interest the progress of this struggle among their brethren in the north. A writer in the Central Presbyterian, an ably edited paper, and one of the leading organs of the Southern Presbyterian Church, argues that the confession says nothing about non-elect infants dying in infancy and that this silence is to be construed as opposing the doctrine of infant damnation. The phrase is: "Elect infants dying in infancy." If there are no non-elect infants, why does the creed say ELECT infants?? What is the force of that adjective? Why doesn't the creed say: "Infants dying in infancy," and then there would be no possible doubt as to the meaning. But if the doctrine of election holds as regards men, I do not see why we should shrink from applying it to in-

fants. Besides, if the contention of this writer is true, at what age does one come under the operation of the doctrine?

Richmond, Va. Carey E. Morgan.

### CIVIC PROBLEMS

(Continued.)

Dr. Hall then shows that the yeast cell excretes alcohol, carbon dioxide and other substances and quotes many authorities and states that:

"Now the carbon dioxide rapidly escapes from a fermenting liquid, but the alcohol accumulates, poisons the yeast plants and stops their activity. \* \* \*

"Not only will the excretion of any living organism poison the organism which produces it, but it will poison any organism of higher rank and some organisms of lower rank. \* \* \* The excretion of the bacteria—ptomaines—and of the yeast plant—alcohol—are poisonous to all higher organisms in the very nature of the case. \* \* \*

"Professor Atwater's definition of food is, 'That which taken into the body builds tissues or yields energy.' Note especially the alternative between tissue-building and energy-building. According to this experimenter any substance is a food if it is oxidized 'in the body' anywhere between the mouth and excretory surface. Not since the days of Liebig, a half-century ago, have the bars that set a boundary to foods been so ruthlessly torn down. Even iron filings and phosphorus satisfy the terms of this definition; and a long list of ptomaines, leucomaines and toxins come clearly within the definition." Dr. Hall then shows that a large number of poisons come within the definition and adds, "It is unnecessary to carry the list further; these substances, though more complex than ethyl alcohol, are closely related to it physiologically." \* \* \*

"The teaching of modern physiology is: All food is tissue-building in its assimilation; all food is energy-yielding in its catabolism. Atwater admits that the only points that alcohol possesses in common with the foods are: 1, it is oxidized within the body; 2, it decreases carbonaceous and perhaps also proteid catabolism. This is called the 'sparing' action of alcohol and is alleged to entitle alcohol to a place among foods. \* \* \*

"To quote a recent editorial of the Journal of the A. M. A.: 'The fallacy of the reasoning which would place alcohol among the foods is very apparent when we put it in the form of syllogisms. All foods are oxidized in the body; alcohol is oxidized in the body; therefore, alcohol is a food. As logically we might say: All birds are bilaterally symmetrical; the earth-worm is bilaterally symmetrical; therefore the earth-worm is a bird. Oxidation within the body is simply one of several important properties of a food, as bilateral symmetry is one of several important characters of a bird.'

"If we admit alcohol to a position among the foods on the simple grounds of oxidation we must also admit numerous substances universally acknowledged to be toxic.

"There are a number of medical writers who speak of alcohol as having 'a limited food value' because of its oxidation in the body. It would be just as reasonable to contend that because an earth-worm is bilaterally symmetrical it is, therefore, to a limited extent a bird."

(To be Continued.)

## Woman and Home.

### CHRISTIAN WOMANHOOD.

Helen E. Moses.

#### THE CRY OF THE YOUNG WOMEN.

Give us a little joy, O World,  
We are so young and strong,  
So fit for love's sweet usages,  
For laughter and for song;  
O World, our joy is in thy hand,  
Withholden long and long.

Or if youth's rapture be not thine to give,  
A little rest—or leave to cease to live!

Life called us, not desire for life,  
And we obedient came;  
Where blindfold set, not knowing why,  
To play Fate's losing game  
For foolish stakes, a crust of bread,  
Or still retreating fame.

Daily we play, from dawn to set of sun,  
Nightly we cry, Oh that the play were done!

Each holds a dream within her heart  
Of future or of past,  
A dream of mother, lover, child,  
Too poignant-sweet to last;  
A mirage dim in dimming eyes,  
We know—but hold it fast.

Let outlawed Esau take his mess and  
roam;

Give us our birthright, World—love, peace  
and home!

—Helen M. Bullis, in *Atlantic Monthly*.

#### THE SITUATION IN CHINA.

The Fleming-Revell Company have issued in book form, under the title given above, the third chapter of Robert E. Speer's work, "Missions and Politics in Asia." The publication is most timely and the book should be generally read. Mr. Speer is secretary of the Presbyterian Missionary Board and has a personal and practical knowledge of the situation of which he treats. His introduction to this new publication is so thoughtful, so clear, so reasonable and so vigorous we wish it would be read by every Christian.

It is not the purpose of this article to review Mr. Speer's work, but to give such extracts from it as will present his view of the causes of the present conditions.

The Chinese question is before the Christian world for right settlement. The Church of Christ needs remember that it can never safely dismiss a duty until it is rightly performed, for, like Banquo's ghost, it will not down, but will again and again arise, growing in size and seriousness in proportion to the degree of neglect it has received.

One-fourth of the population of the world belongs to China and is bound to it by ties so strong, so peculiar, we restless Western people can scarcely comprehend them.

In his review of the situation Mr. Speer goes back to the Taiping rebellion (1850-1856). He says of it: "Though a gigantic movement, it sank quietly back into the gigantic bosom of the Chinese people. It was a symptom, however, of the mobility of this immobile race, and also a hard, historic fact of the readiness of the Chinese to adopt Christian doctrine and to adapt it, also. The leader of the Tai-

pings was a country school teacher, a Christian convert. As the movement grew, religious worship was kept up in the camp; the Sabbath was observed; the Scriptures were read and expounded; hymns and doxologies were sung in honor of the Triune God, and the multitudes were exhorted by their leaders to honor and obey God. Hung Siu Chuen soon had his head turned by his military successes, and excess and fanaticism characterized his rebellion. But still, as men think upon it and the way it had broken with all the shackles of old thought and old ways in China, they wonder whether the West did well in suppressing it. Dr. W. A. P. Martin, who lived through the years of the rebellion in China, cannot rid himself of this doubt. 'More than once, when the insurgents were on the verge of success,' he has written, 'the prejudices of short-sighted diplomatists decided against them, and an opportunity was lost such as does not occur once in a thousand years.'

"Yet in 'slow-moving,' 'stagnant' China such an opportunity did come again in less than forty years, in another movement, whose lessons need to be kept in mind. The Emperor joined the party of the reformers, led by Kang Yu Wei, and during the year 1898 poured out edict after edict proposing measures which were certain to lead to the renovation of the empire. Railroads unlocking the whole land were approved. Factories and mines were to be promoted. Social reforms were recommended, and foot-binding was attacked by the viceroy, Chang Chi Tung, and other officials from over the empire. The country was to be opened, temples were to be changed into Western schools, the right of petition was extended and a free press was to be encouraged. \* \* \* But too much had been proposed for the conservative party to endure. The influence of the Western legations would have sufficed to support the Emperor and his advisers to moderate their projects and to secure a gradual adoption of the proposed reforms, but that influence was withheld.

"The reformers fled or were beheaded or expatriated, and the Dowager Empress resumed authority. Whether the Emperor is alive or dead no Western man knows.

"We have sown our seed and we are reaping our harvest. We preferred the Dowager Empress to the Emperor, and we are enjoying now the spirit of reaction and bigotry which is congenial to her, and the bitter consequences of its supremacy. For, however ripe the poverty of the people in Shantung through the Yellow River floods and their irritation at the brusque and unconciliatory ways of Germany, may have rendered the province ready for the spread of the Boxer movement, it could have been suppressed if the Chinese officials had wished to suppress it. But the West had supinely tolerated, if it had not facilitated, the victory of conservatism and hostility to foreigners at Peking, and local and provincial officials took their cue from the capital. Undoubtedly the movement has now gone far beyond the will or desire of the Empress and her less fatuous advisers. They fear the reparation which some of the European powers will exact in the spirit of vengeance and wrath.

"Speaking of this, the *Shanghai News* says: 'The pity of it is that the foreign

legations, which ought to have jumped at the opportunity, gave no assistance whatever to the Emperor and his reforming friends. \* \* \* No one ever expected that this dynasty could produce a man so worthy to rule, nor will it ever produce another! Yet he seems to have found not one to help him among the foreign officials in Peking. Reform has no real interest for them. The pity of it!'

"There are some who say that the trouble is due to missionaries. It is not political, it is not commercial; it is religious. Well, it would be folly to deny that missions have produced a profound impression upon China and that they have shaken the prejudices of the people in some parts of China to their foundation. It is interesting to see this recognized by that large class of critics who only recently contended that the missionaries were making no impression at all. But the trouble is not religious in any direct sense. The missionaries are the most widely distributed foreigners in China and they come in contact with hundreds of thousands who never see other foreigners and accordingly they feel more sharply and quickly than any others any outbursts of anti-foreign hostility. Now some of this hostility is undoubtedly due to the doctrines held by the missionaries. Some of these violate some of the immemorial customs and opinions of the Chinese. It would be impossible to carry on in any land such a tremendous propaganda as missions have carried on in China without creating much antagonism. Yet this is easily exaggerated; for the missionaries are tactful. They live among the people. As a simple fact they have the friendship of their neighbors and usually the confidence of the people. They live down prejudice and suspicion. There is objection to them on the ground of their religion, although chiefly on the ground of slanderous misconceptions of it, but the chief objection to them is as representatives of the Western political powers."

These extracts somewhat meagerly present Mr. Speer's view point. Next week we hope to quote from others.

#### Beware of Ointments for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine: It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.  
Sold by Druggists, price 75c. per bottle.  
Hall's Family Pills are the best.

#### THE NICKEL PLATE ROAD

will sell tickets within distances of 150 miles, November 28th and 29th, at rate of a fare and a third for the round trip, account of Thanksgiving day. Return limit November 30th.

This road has three thru trains daily to Ft. Wayne, Cleveland, Erie, Buffalo, New York and Boston, carrying vestibuled sleeping cars and affording excellent dining car service, individual club meals being served, ranging in price from 35 cents to \$1. Write John Y. Calahan, General Agent, 111 Adams St., Chicago, for reservation of sleeping car accommodation. Chicago Passenger Station Van Buren St. and Pacific Ave., on the elevated loop. City Ticket Office 111 Adams St.



## Notes & Personals.



Cicero, Ind., is without a preacher.

W. S. Starr has resigned at Noblesville, Ind.

J. M. Lowe is in a short meeting at Stuart, Iowa.

The new church at Brazil, Ind., will be dedicated Nov. 18th.

L. F. Drash changes his address from Liberty to Butler, Ind.

R. L. Brown changes his address from Newman to Hume, Ill.

D. M. Austin had three additions to the Snow Hill congregation Oct. 21st.

H. A. Northcutt is pushing the work vigorously on the new church at Kirksville.

G. K. Berry, late of Ionia, Mich., is getting out a book through the Standard Pub. Co.

Frank C. Huston, singing evangelist, is assisting Bro. Craig, pastor at Bellevue, Pa., in a meeting.

The work in Central Christian College progresses nicely under the management of Dr. J. W. Ellis.

S. D. Dutcher of Mexico, Mo., is assisting S. B. Moore of St. Louis in a meeting at Compton Heights.

M. B. Almsworth, Duluth, Minn., thinks of beginning a meeting immediately after the election of—

Edwin D. Hammer has given up the work at Martindale and goes to Beaumont, Texas, Dec. 1st.

A. Sterling lives at Warrensburg, Mo., for the school advantages, and preaches at Appleton and Schell City.

J. W. West aided D. M. Austin in a meeting at Good Will, Md., which resulted in six confessions.

Boys and Girls' Rally Day is a day that rightfully belongs to the little folks. Do not let any one else usurp it.

B. B. Tyler's Denver address is 1042 Logan avenue. He becomes pastor of the South Broadway Church.

A. F. Leighton recently held a good meeting at Dixonville, N. C., and also one at Eureka, with four additions.

Jas. Keevil reports two additions at Rat Portage, Ontario, Canada, Oct. 21, and a growing interest in their meetings.

J. S. Hughes has placed the management of his "Institute of St. John" with the Winchell Lecture Bureau of Chicago.

Melvin Putman preached two good sermons a week ago at Union Church. Dr. H. L. Willett supplied for them last Sunday.

A. R. Spicer closed the first week of his meeting in the new church at Indianola with six additions, five by confession of faith.

R. M. Dungan, Moulton, Ia., will endeavor to secure some capable helper for a meeting to begin about the last of November.

Bro. A. R. Hunt of Savannah commenced a meeting with Bro. Harris at Grant City. Grant City expects a good meeting.

Bro. J. B. Briney began a meeting at Bethany with Bro. Stinson, the pastor, Saturday night, the 20th. The outlook is bright.

Miss Drusa Sanders of Indianola, Ill., raised a club of twenty-nine for the Christian Century in a church of less than sixty members.

The church at Arcadia, Ind., where Frank W. Mutchler is pastor, is looking forward to a protracted meeting with Bro. Wells as preacher.

D. L. Dunkleberger of Marion, Iowa, is at liberty to hold a meeting in November or December. Will go anywhere and on very reasonable terms.

Wm. Drummont is in a good meeting with the Oak Grove congregation, near Shelbyville, Ill. There were fifteen additions at last account.

Bro. Ellis B. Harris of Central Christian College, Albany, Mo., reports five confessions at Gaynor City at regular service the second Lord's Day.

R. A. Smith, pastor at Kensington, Philadelphia, reports the work there growing healthfully. Six additions Oct. 17, five Oct. 14 and two Oct. 21.

J. W. Gresso of La Porte, Ind., is available as pastor of some church. He expects to close his work with the First Church of La Porte soon.

J. D. Mamakery of Strasburg, Va., on Oct. 21, performed the marriage ceremony for Samuel C. Beeler and Nellie M. Keller, both of Shenandoah, Va.

The new Second Church, Danville, Ill., where A. R. Spicer ministers, will be ready for dedication about the first of December. F. G. Tyrrell will assist.

In his speech at Kansas City the closing evening, Mr. D. O. Smart reminded us that Church Extension last year built one church for every Lord's Day and eight to spare.

William D. Rice changes his address from Nicholasville, Ky., to Phoenix, Arizona, having accepted the work there in the hope that the climate may restore his health.

W. H. Kern recently closed a fifteen days' meeting at Friendship, Ill., with thirty-three additions, twenty-nine baptisms, two from Baptists and two by statement.

E. M. Linsley of Grand Rapids says: "We now have a promising class of twenty-five members and are doing splendid work. Everybody likes the Bethany C. E. Reading Courses."

The churches of Sedalia, Mo., have united to give a lecture course this winter, especially designed for church people. A. L. Jones of Lancaster, Mo., is directing a course there.

This office was favored with a brief visit by Chancellor W. Bayard Craig of Drake University last week. His head and heart are full of the interests of this thriving institution.

Classes for Bible study have been organized at Soldier and Havensville, Kansas, where W. M. Mayfield ministers. Courses outlined by the American Institute will be followed.

Paul H. Castle has resigned at Virden, Ill., and will be ready for a new field Jan. 1st. During his pastorate of a year and a half at Virden the membership has grown from 125 to 200.

There is little danger that the churches that observed Rally Day last year will neglect it this year. If they only knew the pleasure and profit of it a multitude more would be enlisted.

E. T. MacFarland writes as follows from St. Louis, Mo., Oct. 22: "The Harlow-Murphy meeting with the Fourth Church is sixteen days old with twenty-five accessions. More to follow."

A. K. Adams will soon close his work at Lynnville, Ill. He preached at Ronneby, Minn., Oct. 21st. He is available as pas-

tor of some good church. Address him at Lynnville, Ill., till further notice.

G. K. Berry can be addressed at 2427 Forrest avenue, Kansas City, Mo., for the next few weeks. He is thinking of locating on the Pacific Coast again, but we doubt if the churches here will permit it.

Col. Ogburn of Phoenix, Ariz., was recently tendered the nomination for delegate to congress from that territory on the Prohibition ticket, but as he had made arrangements to engage in evangelistic work in Iowa he declined the honor.

Bro. J. E. Davis of Central Christian College, Albany, Mo., has been called to the work at Princeton, Mo. He will spend part of the time in school and the remainder with the church doing pastoral work. Bro. Davis is a good gospel preacher and a faithful worker.

C. M. Kreidler has removed from North Tonawanda, N. Y., to 342 Greenbush street, Milwaukee, Wis., having accepted the work there. He reports a good beginning in his work, six having been added since Oct. 1st, when he began. The future seems very bright.

The Disciple preachers of Philadelphia, Pa., have organized a ministerial association, with G. P. Rutledge as president and R. A. Smith, secretary. They meet every Monday at 10 a. m. in the Central Y. M. C. A. building. Visiting brethren are cordially invited to meet with them.

W. M. Mayfield of Havensville, Kansas, has just closed an eleven days' meeting at Fairview, S. H., near there, with nine additions and a church of eighteen members organized. This church will be supplied with preaching from Havensville alternate Sunday afternoons.

C. M. Hughes, singing evangelist, is assisting Bowman Hostetter, pastor at Mt. Oreb, O., in a meeting. He goes from there to West Liberty, Iowa, to join J. A. L. Romig in a meeting beginning Nov. 10. His time is taken for balance of the year, but is available for January and February.

The new church at Havensville, Kansas, was dedicated Oct. 21st by W. S. Priest, of Atchison. Though the day was a bad one, the \$500 called for to clear indebtedness was all raised but \$120, which was assumed by the trustees. The building is a neat modern structure, seating 350.

Theo Johnson, pastor at Horton, Kansas, assisted by C. E. Millard in song service, has just closed an excellent meeting, resulting in four additions to the church and a higher appreciation of Christian duty. Bro. Johnson's work is very highly spoken of, as is also that of Bro. Millard, singing evangelist.

The new schedule of the Bethany C. E. Reading Courses, according to which only one line of study is taken up at a time, is proving immensely popular. The autumn and early winter are devoted to systematic Bible study. Readers may enroll at any time by writing to J. Z. Tyler, 798 Republic street, Cleveland, Ohio.

The sermon on another page by Bro. D. S. Henkel was delivered Aug. 17, 1900, before the Valley District (Va.) convention at Saumsville. By resolution of the convention it was ordered published in The Christian Century and the Christian Standard. Bro. Henkel was formerly a Lutheran and a lawyer of ability, and at one time member of the Virginia legislature. He has now put his shoulder to the gospel wheel in earnest and is showing fine ability as a speaker and pastor. He



has only been with us about two years; one year as a minister. Good work is expected from him.

F. G. Tyrrell's time is so closely occupied with lectures and dedications that he can hold but few protracted meetings. He makes a specialty of sociological institutes, in which he discusses the chief social and economic questions. This week Mr. Tyrrell is lecturing in southeast Missouri. Address him in care of The Christian Century.

At the weekly assembly of the Disciples at the Divinity House reports of the Kansas City convention were given and short addresses were made by Miss Adelaide Gale Frost of India and H. H. Guy of Japan. The latter will spend some months at the university. The Disciples in the university have a monthly dinner and social evening this autumn and winter.

Guy B. Williamson, singing evangelist, writes as follows from Virden, Ill., Oct. 26: "Just closed a short meeting at Fairbury, Ill., where L. M. Daughter is pastor, and who did the preaching through the meeting. Despite the numerous rallies and other outside attractions, five obeyed the gospel. My next engagement is with Ivan W. Agee at Manchester, Ill."

A. Martin writes as follows from Muncie, Ind., Oct. 22, 1900: "We have just closed a fine meeting at Monteith, Iowa, with forty additions, thirty by confession and baptism and the remainder by letter, restoration and from other churches. Among the additions were six school teachers, and many heads of families and prominent citizens. My address during November will be Bowmanville, Ont."

Wm. Brooks Taylor preached his farewell sermon at the North Side Church, Chicago, Oct. 21, and now takes up the city work. At the morning service a call for pledges to cover our indebtedness of \$6,000 resulted in the raising of \$5,642. At a jubilee service in the afternoon, largely attended by brethren from other parts of the city, \$250 was added to this amount. Bro. Tinsley, the new pastor, began his work last Sunday.

D. H. Bays writes as follows from Greeley, Iowa: "Evangelist Lawrence Wright will lead our forces in a meeting to begin some time in November, and we are hoping and praying for the conversion of souls and a great spiritual uplift. Three additions lately, two by letter and one from the Baptists. I have accepted a unanimous call to remain with the church at Greeley for another year at an increase of \$100 in my salary. The outlook for the future of this congregation is brightening."

"The Choir" is the appropriate name of a new monthly journal designed, as its title indicates, for the special use of the choir. Bro. Chas. M. Fillmore is editor of the literary department, and the noted composer, Dr. J. B. Herbert, has charge of the musical part. It will contain each month anthems, choruses, quartets, duets, solos and music of all kinds suitable for the regular and special work of the choir. Leaders of choirs can obtain free samples by writing to the publishers, Fillmore Bros., Cincinnati, Ohio.

Allen Wilson, evangelist, writes as follows from Bellevue, Allegheny, Pa., Oct. 23, 1900: "I recently closed a meeting in Madison, Kansas, a little town six miles from my birthplace. Ten years ago I organized a church there with eighteen members. They have struggled against

many things. Our meeting was in an open shed. For three weeks there was rain almost every day. Twelve days of good weather at the close gave us seventy-two additions. They are now the strongest people in the city. Began here last Lord's Day with three additions at evening service. J. H. Craig is the pastor. Bro. F. C. Huston is with me, and adds much to the work with his music and personal work."

L. A. Cutler acknowledges the following receipts for the Free Union Church, Albermarle Co., Va.: Mrs. J. C. Bing, 50c.; Miss Sallie Clark, 50c.; Little Alice C. Maupin, 67c.; L. A. Cutler, \$1; Mrs. L. A. Cutler, \$1; F. B. Davis, \$1; W. A. Bowles, \$1; J. W. Jenkins, \$1; Mrs. White, 50c.; Mrs. J. H. Carpenter, \$1. He writes as follows: "Please let me hear from 250 Disciples in the next week. Send me 50 cents, a dollar, two dollars or five dollars. It will gladden the hearts of these saints at Free Union. Don't delay. We are abundantly able to help these brethren complete their house of worship. Let's do so at once. Let me hear from you. All offerings will be reported in 'The Guide and Century.'"

The First Christian Church of Lincoln, Nebraska, is rejoicing over the fact that it is now free from debt, having recently taken up the last judgment against it. This is welcome news to the brotherhood as only two years ago it seemed hopelessly burdened. A few years ago it lost its fine building. Since then it has been meeting in a business block. They are now looking up a suitable lot upon which to erect a new house of worship. Profiting by the experience of the past, they are proceeding very conservatively and are keeping within their income. T. J. Thompson, the pastor, was recently recalled for an indefinite period. The church has made great progress under his leadership and the members are confident the church will soon resume its position as one of the leading churches of that city.

The following from J. T. Houser of Walker, Iowa, dated Oct. 21st: "The dedication of the new building of the Church of Christ will take place Sunday, Oct. 28. Bro. B. S. Denny will have charge of the dedication services. The building is a very pretty modern structure, and is the outgrowth of a series of meetings held by the district evangelist, Lawrence Wright, through whose efforts the church has been reorganized and put in good working order. Bro. Wright is an untiring worker and deserves much credit for the work done at this place. He just finished a similar work at Waterloo before coming here. He has done all the preaching, led the singing, acted as chairman on the building committee and been foreman on the carpenter work from first to last. He seems perfectly at home either in the pulpit or at the carpenter's bench."

W. S. Lemmon writes as follows from Fonda, Iowa, dated Oct. 23: "Oct. 19 we closed a meeting at Morris, Minn., which was in many respects the most peculiar one we ever held. Protestant sects and Catholics combined to fight the truth, but after a long, hard struggle the truth prevailed, and we now have a New Testament church in Morris of twenty-six members. The brethren are going to work at once to erect a tabernacle 32x48, and insist when it is done I must return and hold another meeting. To Sister T. M. Lowater belongs much of the credit for the work accomplished. She has lived in

hopes for about twenty years, praying continually that God would send the Gospel to Morris. At last 'tis come and she rejoices with us. Brethren, pray for this band that 'their faith fail not,' for they are planted in a stony field. Our next meeting is at Dassel, Minn., with Bro. Geo. F. Zimmerman."

## BOOKS...

Some of the books of interest to our readers on the fall list of Little, Brown & Co. are: "The Spiritual Significance," by Lillian Whiting; "The Problem of Asia," by Capt. A. T. Mahan; and "James Martineau: a Study and a Biography," by Rev. A. W. Jackson.

The stimulus given to the study of the history of the United States during the past few years has not been confined to schools and colleges. A realization that the nation has reached its majority and surmounted the most serious obstacles to unification has stimulated a desire to read the story of its past. This desire is frequently frustrated because of a lack of direction. A school text book is burdened with too many details; a comprehensive history presupposes too much knowledge or is too intensive to be interesting. Men are of more interest to the general reader than measures. With this personal element in mind, Prof. Edwin Erle Sparks of the University of Chicago has prepared an outline of the history of the United States under the title "The Men Who Made the Nation," which the Macmillan Company now have on the press for publication in a few weeks. These are not biographical sketches, but form a recital of the chief events of the past century and a half, involved in making the American people what they are to-day.

For any and all books noticed in these columns address The Christian Century Co., 358 Dearborn street, Chicago.

"The clergy in American Life and Letters," by the Rev. Daniel Dulaney Addison, will be the third volume in the series of "National Studies in American Letters," which the Macmillan Company publishes. This volume deals, in the earlier chapters, with the general character and position of the older clergy in relation to public and literary life at the beginning of the national era, their formative influence as teachers and supporters of the colleges and schools in the East and West, and their contributions to literature, both religious and secular; and, in the latter chapters, with leading exponents of opinion and progress in special studies of Dwight, Channing, Bushnell, Parker, Beecher and Brooks. The whole forms a succinct view of the work of the clergy of all denominations in political, social and educational matters, by sermon and address, as well as of the books of a purely literary character written by them, and gives a vivid impression of their personality.—The Christian Century Co., 358 Dearborn street, Chicago.

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## At The . . . . . . Church

"There are royal hearts, there are spirits brave,

There are souls that are pure and true;  
Then give to the world the best you have,  
And the best will come back to you."

### FIVE MINUTES' SERMON.

By Peter Ainslie.

"Lay up for yourselves treasures in heaven.—Matt. 6: 20.

It has been said that three-fourths of the wealth of this country is in the hands of Christians and yet a little more than half of the church property is under mortgage and few churches close the year with their meager financial obligations discharged. The richest organization in this country is the church in its various divisions and yet it has the poorest financial standing. This condition upsets my text and shows clearly that Christians, instead of obeying the sacred command of Jesus, are laying up treasures upon earth—just the opposite of what God commands. And this error is augmented by the firm belief on the part of Christians that it is perfectly proper to lay up treasures upon the earth, although Jesus has taught us that it is entirely improper.

Many have come forward to explain away direct commands like this, declaring that Jesus did not mean what he said, when it would be less sacrilegious if we would say to a command so deliberately plain as this, "that Jesus did say it, but I cannot yet see how I can obey it." It is a clearly known fact that the accumulation of wealth usually takes one away from God. It is the rarest thing in the world that one is made better by being made richer. It may be that where one is struggling with dire poverty that when he is making a comfortable living he is able to serve God better, but who will deny that his ability to serve God better when he was in comfortable circumstances was not learned when he was struggling with poverty? The laying up of treasures upon earth is against every principle of Christianity and one must go out of its pale to justify worldly accumulation. Jesus said: "Lay up for yourselves treasures in heaven." But this is not to discourage men in making money. Like all other things on the earth the Kingdom of God needs money. Missionaries must go into all the world and it takes money to send them, churches must be built and it requires money to build them, benevolence must increase and there must be money to extend them. Maybe God has given you large wealth, and dare you think for a moment that He gave it to you to squander and leave the balance perhaps to profligate heirs. Maybe He has given you a marked ability to make money, but do not forget that He likewise has given you a heart to give money and see that thy heart is not hardened by thy riches. That princely benefactor, the Hon. Alpheus Hardy, who educated many and among them the great Japanese Christian, Dr. Joseph Hardy Nesima, was once a ministerial student in Phillips' Academy, but his health failed and he was forced to leave college. On the morning that he left his distress was so great that

—alone in his room—he threw himself flat on the floor and cried, "O God, I cannot be thy minister!" Then there came to him a new vision, which was that he could serve God in business with the same devotion as in preaching and that to make money for God would be his sacred calling. He arose with new hope and went immediately to Boston, where he built up a great business and thousands of dollars flowed into his hands, which he as quickly turned into the Lord's treasures. Afterwards in a college address he said: "I am now God's man, and the ministry to which God has called me to make and administer money for Him, and I consider myself responsible to discharge this ministry and to give an account of it to Him." These are the Lord's stewards and whether our wealth is small or great, remember that it must be bound to God's treasury. Give until you feel it, and God will give unto you a deeper feeling.

O Lord, take from us covetousness and give to us a clear vision of our duty to Thee in all matters of our finances. Amen.

### BIBLE SCHOOL.

Nov. 11: Dives and Lazarus, Luke 16: 19-31.

Golden Text: "Lay up for yourselves treasures in heaven."—Matt. 6:20.

The parable of the rich man and Lazarus was probably spoken at the Pharisee's house, which was the scene of our last three lessons. The name of the rich man is not given. He is usually called "Dives," but that is simply the Latin equivalent of "rich man." The lesson plainly teaches us the relation of character in this life to our future weal or woe. The rich man's sin consisted not in the fact that he was rich, but in the fact that he was hard-hearted and selfish. There is no plety in poverty but the noble character of Lazarus may be inferred from the fact that, unlike righteous Job, he does not complain in the midst of his pain and poverty. He does not even complain of the man living in luxury.

### Poverty and Plenty.

No where in literature do we have a more striking contrast between poverty and riches than in this lesson. Dives enjoyed every luxury which wealth could supply. His daily attire was such as kings wore. His outer garment was royal purple and his tunic or undergarment, "fine linen" made of Egyptian byssus, was as transparent as lawn and as fine as silk. According to Pliny such linen was worth twice its weight in gold. And he fared sumptuously "every day." As the quaint poet has expressed it:

"Now Dives daily feasted,  
And was gorgeously arrayed,  
Not so much because he liked it,  
As because 'twas good for trade."

Lazarus was so abjectly poverty-stricken that for lack of food the tissues of his flesh had broken down, and his lean, lank, gaunt and starved body was covered with ulcerated sores. His abject condition is graphically set forth by that Oriental touch which tells how the hungry dogs, the scavengers in Eastern cities, whet their appetite for the body that was soon to lie cold in death by licking its bloody sores. As Dods says: "Lazarus is a distorted wreck of a man that the dogs mistake for a carcase thrown out to them." Those who think that the dogs sympathized with the starving beggar any more than the hard-hearted Dives did, forget

that the Bible has nothing good to say about dogs. Besides, the Greek implies the contrary. Dives and the dogs are in the same category. They are both heartless. This touch is given to show the extreme misery of the neglected and dying pauper.

### Heaven and Hell.

The beggar died (nothing is said of the burial of his emaciated body) and was carried by the angels into Abraham's bosom. Abraham's bosom was the usual Jewish designation for paradise. This represents heaven as a place of feasting, and Lazarus, as the chief guest leaning on Abraham's bosom, just as John leaned upon the Lord's breast at the Last Supper. It was not rags and sores and annoying dogs that helped Lazarus to heaven but his patience in suffering and his faith in God. The pauper on earth is a prince in glory.

"O change, O wondrous change!

Burst are the prison bars,  
This moment, there so low,  
So agonized—and now,  
Beyond the stars."

The rich man closed his eyes on earth to open them in "hades." Hades means the unseen, and includes Elysium and paradise for the good and Tartarus, Gehenna or hell for the wicked. Dives goes to torment for sins of omission. He was an orthodox church member and very respectable citizen in this world. But in the world where every soul stands naked in the sight of God he cried for a drop of water to cool his tongue. Of course the flame is figurative. But "figures are employed in the Bible not because the reality is less, but greater."

### A Great Gulf Fixed

Between the good and the bad there is ever a great gulf. But people delude themselves by thinking that no time will ever come when they cannot pass over that gulf. The Savior does not teach a post-mortem gospel in this lesson. There will come a time when the gulf between the sinner and the saint is "fixed."

Sow a thought, you reap an act;  
Sow an act, you reap a habit;  
Sow a habit, you reap a character;  
Sow a character, you reap a destiny.

Charles A. Young.

University of Virginia.

### CHRISTIAN ENDEAVOR.

#### A DECISION FOR CHRIST.

Nov. 11, 1900: Luke 14: 25-33.

"Once to every man and nation  
Comes the moment to decide  
In the strife 'twixt truth and falsehood  
For the good or evil side."

The Endeavor society that does not lead young people to decide to surrender themselves to Christ may be a very interesting place, but really it is falling far short of great usefulness.

The spirit is willing to decide for Christ, but the flesh is so weak in maintaining these decisions. We must buffet our bodies and keep them in subjection, lest after having rendered a decision that the angels applauded we should through yielding to the impulses of the flesh become castaways.

Jesus recognizes no neutrals in His great warfare for the redemption of the world. It is not enough that we decide to not take up arms against Him; we must be militantly for Him. Neutrality

\*This is the golden text for the Sunday school lesson for Nov. 11, 1900.



He declares is hostility: "He that is not with Me is against Me; and he that gathereth not with Me, scattereth."

There must be desperate earnestness back of a decision for Christ. Otherwise the noble life in Him we have contemplated will be like one of those half-built towers that stand as monuments to the folly of one who began to build without counting the cost.

We may be unconscious of it, but we are really deciding for Christ, before an irrevocable jury, too, when we visit the sick instead of the gay; attend prayer meeting instead of the concert, and respectfully decline a place at the card table or in the giddy waltz.

Jesus warns us that unless we decide for Him now, He will not decide for us in the final judgment. "Everyone, therefore who shall confess Me before men, him will I also confess before my Father who is in heaven; but whosoever shall deny me before men, him will I also deny before my Father who is in heaven."

Jesus combines words into a very sensational sentence in the expression: "If any man cometh unto Me, and hateth not his own father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple."

But interpreted in harmony with all Christ's teachings it does not mean that under any possible circumstances are we justified in animosity toward those of our own household, but simply that supreme loyalty is always to be accorded Christ, that where they are opposed to Christ, we are to ally ourselves with Him; that not family opposition justifies us in refraining in worshipping Christ and serving Him in His holy temple; that we are not to hold our own lives dear when self-sacrifice will enhance the glory of Christ and His kingdom of grace.

Geo. L. Snively.

## PRAYER MEETING.

### BURDEN BEARING.

Nov. 7: Gal. 6: 1-16; Rom., 15: 1-7.

Egoism or self-love is the ruling principle in the lower order of animal life and this same spirit is everywhere manifest among those races and individuals which have not felt the personal touch of the Divine Hand. Many of the ancient people would permit only the strong and vigorous children to live. But a better understanding of the "Mind of the Master" has put a new content into the scientific phrase, "survival of the fittest." When interpreted in the light of that startling paradox: "He that would save his life shall lose it, but he that would lose his life shall find it," it becomes pregnant with divine meaning.

Christ does not ask a man how much of this world's goods he has, or what is his social standing, or what is the condition of his health; not what a man is, but what, by the grace of God, he is willing to be. It is "the weary and heavy-laden" He invites. Consequently there are those in the church who have burdens to bear which are too great for them. But this very condition develops the altruistic spirit within us if we are truly one of Christ's, and by love one to another is the

world to know that we are truly His Disciples.

The church is not only an army, but a hospital as well; but let us be careful that none of us are found on the sick list who should be fighting and helping to bear the burdens of those who are really in need of our assistance.

Christ pleased not Himself, but became the great burden-bearer of the world, feeling the weight of its sins, partaking of its sufferings and entering into full and complete sympathy with humanity. He has revealed to us that true joy can only come as a result of self-forgetful service. "Inasmuch as you have done it unto one of the least of these, my brethren, ye have done it unto Me."

Too often we are ready to condemn a weaker brother when it is our sympathy he needs. As brothers in this divine relationship we should stand by one another, giving friendly help and counsel whenever opportunity offers; by so doing we will help others and ourselves as well.

Perhaps we shall need this same help sometime. None of us are so strong but that we are liable to err and find ourselves in need of being restored.

Let us not forget that there are some burdens that we alone can bear. We are not to be fondled and nursed all our lives, but we must grow in grace and in the knowledge of Christ. Love for others is to be seen written on the forehead of those who have experienced the joys of the abundant life.

F. F. G.

## C. E. READING COURSE.

(Articles in this column are supplementary to the handbooks of the Bethany C. E. Reading Courses. The books and supplies for this course may be obtained from The Christian Century Company, 338 Dearborn street, Chicago, Ill.)

### HOW DID WE GET OUR ENGLISH BIBLE?

(Concluded.)

A brief account of the making of the common version will be instructive. Forty-seven scholars took part in the preparation of the translation. They were arranged in six companies, two meeting at Westminster (London), two at Oxford and two at Cambridge. They were occupied about two and one-half years and labored gratuitously. The Bible was distributed into six parts and each company made responsible for one part. They kept no record of their labors and of the details of their work we know next to nothing. "Never was a great enterprise carried out with less knowledge handed down to posterity of the labors, their method and order of working." From a hint in the preface and from Selden's Table Talk we learn that when the translators met one read the translation which he had been selected to prepare, while the other members of his company held either the original Hebrew or Greek Scriptures, or some translation. In this way they utilized the labors of predecessors and were influenced by the versions which had recently been prepared by reformers in other parts of Europe. They produced the very best of all the translations of the reformation period. It was badly printed and subsequent editions differ somewhat from the first. Several slight revisions were made from time to time. Though the translation is a standard, there has never been a standard edition of its text. A comparison of six edi-

## DON'T COUGH

Stop it with Scott's emulsion of cod-liver oil.

A little coughing is nothing—the tickling, that makes you cough once, is some dust; not the least harm. You scratch an itch, and forget it. This cough is scratching an itch.

But the cough, that hangs on and comes back, is the sign of an itch that hangs on and comes back. There is something that makes that itch.

Inflammation: a germ perhaps; it's alive; like a seed in moist warm ground; it will grow if you let it, especially in children.

We'll send you a little to try, if you like.  
SCOTT & BOWNE, 409 Pearl street, New York.

tions of the common version by a committee of the American Bible Society yielded 24,000 discrepancies among them. Happily, our more careful methods of printing remedy to a large degree these minor differences. The common version was the best that could be made at that time and was the work of Godly men who had ample learning.

Many changes in our language since 1611, the science of textual criticism, while proves beyond question that the New Testament Greek text in the hands of King James' translators was not by any means so pure as that now given us in critical editions of the Greek Testament, and a much better knowledge of the Greek language, alike combined to make an imperative demand for a revision of the authorized version. This resulted in the movement which gave us in 1881 the revised New Testament, and in 1885 the Old Testament. This is not a new translation, but a wise revision of the best translation of modern times. There never has been such another union of profound learning, reverence for God's Word, full equipment for the task and the most painstaking and long-protracted labor, as that given to the production of the revised version. Much to the credit of America, it is a pleasure to add, that her scholars engaged on the work of revising the common version did not cease their labors when it appeared. For nearly twenty years they have been laboring on the results published in 1881. At this writing Thomas Nelson & Sons, New York, are printing "The American Standard Revised Version." It will soon be in the hands of the public. Every member of Bethany Reading Circles should procure a copy of this work on its appearance. He will then possess the best translation ever made in its very best form.

B. C. Deweese.



## Correspondence

### CLARINDA (IOWA) LETTER.

Leaving home Monday evening, Aug. 27, our first stop was at Villisca, where while waiting for the train we had the pleasure of a brief visit with S. M. Perkins, pastor at Villisca. We spent Monday night with old friends of our boyhood days, Charles P. Miller, in whose hospitable home we enjoyed the associations of other days.

Our next stop was at Sloan, our preceding pastorate, where it was our delight to meet the dear brethren with whom we associated in Christian work for two years.

Tuesday evening our friend, Bro. Koon, drove us to Holly Springs, twelve miles distant, where we lectured to an appreciative audience on the "Rights of the Boy." J. W. Hull is the energetic pastor of this beautiful village church. Wednesday and Thursday "wheeled" around Sloan, calling on all families in our church. Wednesday evening, speaking before our old parishioners upon "The Boy." A little dinner party was made up of the members of the official board, their wives and a few friends besides, which was enjoyed to the full. Our visit was a benediction, we cannot soon forget it.

Traveling all night brought us to our objective point, Fredericksburg, where we were to conduct a Bible institute. Beginning shortly after our arrival, we spoke twice Friday, three times Saturday, and likewise Lord's Day, to increasing audiences. The institute was under the direction of the Chickasaw County Sunday School association, of which I. F. Cotton is the capable president.

The institute throughout was a delight. Speaking in Bible teaching to appreciative audiences, willing to sit, many of them on planks, to listen to God's Word expounded in blackboard lectures of an hour, is inspiration to any lover of God's Word.

At the close of a preaching service of deep interest Lord's Day night, when we spoke upon "The Triumphant Life," one woman made the good confession. She said to me in a conversation afterward: "I am a mother; I have children." A world of meaning here.

We arrived at Des Moines Monday noon, where Labor day exercises were in full swing.

I. H. Fuller, formerly of Wapello, is the new pastor of the Christian Church at Corning. We wish them God speed in their labor of love together for the Master.

D. F. Snyder of Creston and Sherman Hill of Hampton, exchange pulpits for the Lord's Day. Both fields will locate new ministers this year.

Braddyville Christian Church will be dedicated this Lord's Day, State Secretary B. S. Denny of Des Moines master of ceremonies. The dedicatory services will be followed by a revival meeting conducted by Evangelist Griffith of Ohio. We are proud of the thrift and godly enterprise of our Braddyville brethren. Certainly they are to be congratulated upon the beautiful structure built to the service of God, the finest in the village. Many of our people will attend and our choir will render special music for the occasion.

Our friend, Evangelist W. W. Blalock, writes us that he is now in a meeting at Northboro, inviting us to visit him there,

We would gladly visit our brethren at nearby points who are in special meetings, to encourage them and help, but fear our home duties will demand our entire attention for a considerable time forward.

The dedication of the Christian church at New Market was successfully consummated last Lord's Day, under the official direction of G. L. Brokaw of the Index. Three hundred dollars was needed, which was promptly subscribed. We rejoice with our brethren in Christ in the successful attainment of their prayers and purpose Godward.

Fine reports come from the meeting at Clearfield, under the evangelistic labors of Bro. Harlow and Miss Murphy. Eighteen added at last report and town stirred religiously as never before.

We regret the death of the father of our Miss Dora Renier, occurring during our absence and deeply sympathize with Dora in her loss and affliction and commend her to the Father in whom we find help in time of need. "In our Father's house are many mansions. \* \* \* Let not your heart be troubled."

### IOWA BIBLE SCHOOL WORK.

Dear Brethren: Having resigned the pastorate at Clarinda, to take further study at Drake University, I have determined to offer my services to the churches of Iowa during November and December to hold Bible school rally institutes. Hitherto I have been compelled to decline calls to such work, owing to pastoral duties. Now I will give my whole time for the months stated to churches, in order of their application. The rally institutes will cover a week of time, including afternoon and one day house-to-house canvas, closing with grand rally on the Lord's day.

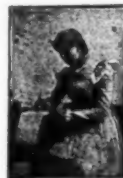
As no salary attaches to the office of state superintendent of Bible school work, and as the state board is in no wise responsible for financial remuneration of its Bible school superintendent, he can only work for such churches able and willing to pay. The charges will be reasonable and methods suggested, so that the financial question will be easily met by any congregation willing to work. I tender my time to this work at the urgent solicitation of friends of Iowa Bible school work. If you want me act quickly. Present address, Clarinda, Iowa, after November 4, 1325 Twenty-eighth street, Des Moines, Ia.

W. B. Clemmer.

Clarinda, Ia., Oct. 20, 1900.

### IOWA C. W. B. M. LETTER.

The limited space in these columns forbids an extended report of the great convention just closed at Kansas City. All the addresses and committee reports will be published in the Tidings. The Iowa sisters will wish to know our share in the blessed work accomplished. Our national corresponding secretary reported cash receipts amounting to \$106,722.76. Loans refunded \$7,517.59 and property donated to the amount of \$15,000, making a grand total of \$129,240.35, being almost the \$30,000 at which we aimed. Iowa's part in this was \$6,467.59. Our state gain was not so large in the national year as in the state year, but is still a gain. The total number of members reported is about 37,000. Of these Iowa claims 3,760. Our 43 new auxiliaries this year brings us up in rank to the second place in number of auxiliaries. We now have 183, only



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PROF. C. J. BURTON,  
Christian University, Canton, Mo.

Ohio, with her 225, being beyond us. In membership we rank third, Ohio and Indiana both being beyond us. In point of contributions, however, we rank sixth. Are there not those with means in Iowa who will make large donations for the work, while we continue to gather the lilies from those who cannot do more?

The national motto adopted is "Missionary Information for the World's Evangelization," and the watchword "Twenty hundred auxiliaries, twenty thousand readers of the Tidings, \$20,000 advance in funds for the twentieth century."

Iowa's motto will be adopted and plans laid at our board meeting next week.

The new work given us by the Home Missionary society, turning over the entire work of the board of negro evangelization and education to the C. W. B. M. lays on us a heavy burden. We can only carry it as every auxiliary member does her part, both in contributions and in enlarging our membership. The Iowa sisters who are always so loyal in supporting every line of work adopted by our board, will find their hearts going out in love and sympathy to our dark-skinned brothers and sisters whom our ancestors brought to our land, and will be ready to do their part in giving the freedom of the Gospel of Christ to those who are still in slavery to ignorance and superstition.

The past year has seen a wonderful work accomplished—nineteen new missions were sent or employed on the field; new work was undertaken in Porto Rico, a new school in Kentucky, new Bible chair work in Kansas, four missionaries sent to Mexico, and an advance made in every station already occupied. A far larger work awaits us for the year to come. All of this work must be sustained; 6 new missionaries must be sent to India, other fields enlarged, and the home work developed. Are we equal to the task? Not in our own strength, but by God's help we can and will do what He would have us. Sisters of Iowa, let us make the past year's progress only a stepping stone to larger things for the future. Where God points out the way, let us follow.

Annette Newcomer, State Sec.

IT WAS A DARK NIGHT. So dark that he couldn't see the heads of the horses. Suddenly he saw a light to the left. He followed the "Will o' the wisp" and down into the quagmire it went, farmer, horses and all. Many who are ailing, try this and that. They follow only too often a "Will o' the wisp" and do not know it before it is almost too late. Don't fritter away valuable moments, but if you are sick, ailing or out of sorts, commence the use of Dr. Peter's Blood Vitalizer. You will find it is no "Will o' the wisp." A century's constant use has demonstrated its health-giving powers. You cannot get it of druggists. It is sold to the people direct by the manufacturer, Dr. Peter Fahrney, 112-114 S. Hoyne Ave., Chicago, Ill.

## SPENCER, (VA.) LETTER.

Good morning, Mr. Christian Century: I am exceedingly glad to have the exalted pleasure of extending you a most hearty welcome to my far-off Virginia home, and be assured that I much appreciate your kindness toward me for making your regular visits, and always having so much good news that I cannot prevent revealing my appreciation, and now I will ask you to kindly listen to me a few moments while I give you a short outline of the work which I have been doing in my new field of labor.

On arriving in Virginia the state board took my case in hand, and found me a location in Henry county, my present field of labor, where I am hard at work in the Master's cause, laboring for the following churches: Old Well, Pleasant Grove, Horse Pasture and Stoneville, N. C. This work is considerably scattered, but we have many noble consecrated brethren and sisters in these churches, who are wide awake and much interested in the Lord's work.

While James A. Garfield was candidate for President of the United States he presented a nice pulpit Bible to the Old Well Church, which the writer has the pleasure of reading from during each regular meeting. This church has a large seating capacity, which is well filled at each regular service. The Bible school is also doing better than it has in its past history. We have the best Ladies' Aid Society it has ever been my pleasure to meet with, and it is full of energy and thoroughly consecrated to its duty, and one of the principal factors in our church progress.

Our next enterprise of Old Well is to build a nice parsonage, which we hope to complete within the next year. This is quite an undertaking for us, but we believe by wise and skillful management the work can be accomplished.

Last week we closed a short meeting at Pleasant Grove, which resulted in one addition by confession and baptism. The congregation has been rapidly increasing, and now the house is too small to accommodate the people at our regular meetings.

I now come to Horse Pasture, which is the oldest church in the county. It has been badly scattered, but now we are succeeding very nicely in bringing about a revolution. Our congregations are large, and all are very much encouraged with the outlook for future success. This church has been without a Bible school previous to my coming, but now we have a good school with an enrollment of 75 pupils. Dr. Hopson, who was so well and favorably known in Missouri, was minister of this church, and he still lives in the memory of the people of this vicinity.

We have a homeless church at Stoneville, N. C., and are losing no time in going forward raising subscriptions to build a house of worship which we hope to complete and dedicate before Xmas. The ladies have purchased a nice lot, and the church will be well located.

Evangelist W. H. Book has located as minister of the church at Martinsville, county seat of Henry county. Bro. B. is a strong preacher, and a successful evangelist. We most cheerfully welcome him in our midst.

Dan Brindle is minister in charge at Spray, N. C. He loves his people and they love him. He is doing a good work. Over 60 souls have been added to the church during the year, which speaks well for church and preacher.

## THE PRAISE HYMNAL

"THE PRAISE HYMNAL is far and away the best book for all round work I know anything about. The old hymns on which much of the spiritual life of the church depends are in this book, and the new music is of a character that will both please and wear. The select and topical Scriptural readings form a feature entirely new among our people and add greatly to the value of the book as a means of spiritual culture. Those who adopt this book will have no errors to repent of, but will have a continual joy in its use.

S. W. BROWN, *Edinburg, Ind.*"

All choirs will be interested in *The New Choir Journal*, that we will issue beginning November 1st. Choir Leaders should write us about it. Our Christmas music this year surpasses all former issues. Send for descriptive catalogue.

### FILLMORE BROTHERS, Publishers,

119 W. 6th Street, Cincinnati, O.

40 Bible House, New York.

J. A. Spencer is ministering to the church at Danville, and doing a good, faithful work, preaching to large congregations. Bro. S. is quite a success as an evangelist, and frequently goes out to hold short meetings for neighboring churches.

T. J. Glenn resides at Stoneville, N. C., and preaches for churches in the vicinity. He recently closed a meeting at Mayo, which resulted in 17 additions.

In August the writer traveled 221 miles, delivered 37 sermons, one lecture, raised material to complete the roof on the Union Church at Stella, raised \$117 for the church at Stoneville, N. C.; held two meetings, one at Stella for five nights, with four additions, and one at Mt. Ivy, with 12 accessions.

I go to Nettle Ridge on Thursday to commence my next meeting under a large arbor. Have been holding all my protracted meetings in the open air, and I thoroughly enjoy the change.

S. W. Glascock.

Spencer, Va., Sept. 12, 1900.

### VIRGINIA CONVENTION.

The annual convention of the Churches of Christ in Virginia will meet in Seventh Street Church, Richmond, November 13-16, 1900.

#### Program.

An excellent program, one worthy of a great convention, has been prepared. The session of the Ministerial association on Tuesday promises to be the best one we have ever had. The Christian Endeavor rally, the conference of state work, and the Sunday school symposium are some of the special features of the program. You should hear these helpful sessions. They will be a real soul-feast.

In addition to the preaching brethren of the state, Brothers C. P. Williamson and J. H. Garrison will address the convention. Mr. Charles M. Sheldon, author of "In His Steps" and of Endeavor fame, will also make an address in the Christian Endeavor rally. You must not miss this opportunity to hear these strong men.

#### Reduced Rates.

Rates of a fare and a third have been secured over all the railroads. Tickets will be sold on 12th, 13th and 14th. Final limit for return will be the 19th. The N. & W. will simply sell round-trip tickets. The C. & O., A. C. L., S. A. L., R., F. & P. and Southern will sell tickets on the certificate plan. Full fare is paid coming,

and, at your request, a certificate will be given you by which to secure one-third rate in return. Remember! you must secure certificate if you expect reduced rates in return.

#### Entertainment.

Entertainment for all delegates will be kindly provided by the churches in Richmond and Manchester. The committee desires all who expect to attend the convention to send their names to the chairman, W. G. Fuller, Richmond, Va. On arrival, come directly to Seventh Street Church. You will there be assigned to a home for lodging and breakfast. Dinner and supper luncheons will be served at the church. This will give splendid opportunity for social fellowship, and will be one of the most pleasant features of the convention.

#### Reasons for Attending.

The convention needs you. You need the enthusiasm, inspiration and helpful fellowship of the convention. You should come, to meet your faithful brethren, to hear the splendid addresses, to learn of the plans of the state work and to help in counsel for greater things, joining heart and hand. Every congregation is urged to appoint delegates. The ministers and evangelists should place the claims of the convention before the churches. Fire their hearts to attend. A more general and larger representation from churches and districts is expected this year. Certainly the preachers will come. The importance of their presence is urgent. Let the congregation send its preacher. He is due this thoughtful courtesy. We count on the co-operation of the preachers in every way. Kind reader, will you not give us your presence and help at the convention. We count on you for this. Do not disappoint us.

W. J. Shelburne, Fin. Sec'y.

State Bank, Richmond, Va.

#### NEW YORK LETTER.

It was with a feeling that God wanted the writer to undertake to lead this peculiarly difficult work that we were led by a sense of duty to leave a happy and prosperous pastorate and enter this field October 1, 1899. The result of one year of work we now report.

The growth in membership has been, gross, 83; losses, 19; net gain, 64; present membership, 314. The members are now possessed of a cheerful, hopeful spirit.



There has been a marked improvement in the spirit of sociability among the members.

Our finances show improvement, but we are not yet where the condition of this work for many years can be said to no more exist; we still have a deficit. Total receipts \$6,629.78, of which \$1,226.30 were for missions. Deficit for the year, \$851.20. Two things encourage us concerning this deficit. First, it is only \$851, as compared to deficits of \$1,200 to \$1,500 each year for several years. Second, in face of \$650 extraordinary expenses for repairs we rejoice the deficit is as low as it is. Next year we will come up and report "no deficit." If normal financial conditions reign throughout the Union.

The Ladies' Aid society shows a gain of 50 per centum in its membership. The C. W. M. B. auxiliary gained in membership 135 per centum, and now has 109 members. The Y. P. S. C. E. has almost doubled its membership, and now has 65 members, while the spirit of its work and the size of its meetings represent similar gains. The Sunday school has not grown, and presents our most difficult problem, next to finances. We are a "childless church," or more nearly so than any other the writer knows. If our plans succeed we shall be able to report better things in this regard in another year.

Our "forward steps" for the year in respect of new work were: Opening of our Chinese Sunday school, inauguration of a "proportionate giving" plan, the publication of our church organ, "Forward," every week, and circulating it through the mails, and the raising of \$1,124 on past deficits at Easter time.

The growth in spirituality, in good works, larger audiences, and many of the best things in a work cannot be stated in figures. We are encouraged, we are hopeful. The people are entirely united and have loyally worked with their pastor. Prayerfully do we go forward into the second year, expecting the blessing of God to such an extent that better things may be reported another year.

B. Q. Denham.

New York City, October, 1900.

#### THROUGH CAR WINDOWS.

Indianola is a town of five or six hundred inhabitants, in Vermillion county, Illinois, south of Danville, on the C. & E. I. railroad. The only thing against it is that railroad. If you ever feel inclined to travel over the C. & E. I. I have just one word of advice—don't. The train crews are agnostics—ask them any ordinary question and they "don't know;" and they positively have no time table from Thebes to Chicago. My train started three hours late, and arrived a little worse than four hours behind time.

The dedication at Indianola October 14 marked a new era for our cause there. The day was fine, the arrangements perfect, the crowds patient and courteous, and the entire day was voted a success. The ladies served a bountiful dinner in the basement, which was followed at 3 o'clock by the communion. T. L. Faulders, pastor at Sidell, assisted A. R. Spicer.

It was not an easy matter for a congregation of less than 60 to raise over \$1,200, in addition to what they had previously given, but they did it. Such men as Williams, Worthington and others of kindred spirit usually succeed in their undertakings.

From the dedication at Indianola to the

Kansas City convention was the next run. From Chicago I journeyed over the C., B. & Q. in one of their finely equipped observation cars, and arrived Tuesday morning on time. The "Q" is one of the best roads in the west. Cameron and Liberty, Mo., places where many friends of "auld lang syne" abide, were passed reluctantly, but there was no time for a stop-over. S. J. White and J. H. Hardin are the pastors in these towns, admired and loved.

Friday morning, after the convention, the Missouri Pacific bore me out to Harrisonville, Cass county, where I was admitted to the bar, baptized, married and ordained to the ministry. Friday night it was my privilege to lecture for the church at Garden City, a few miles south, and then on to Sedalia, where I preached Sunday for the popular pastor, Melvin Putnam, who was visiting Union Church, Chicago.

John H. Jones is preaching half the time at Garden City, and the wise board is trying to arrange for all his time. He is widely known as a gifted young preacher, and an enthusiastic worker. The Sedalia Church has over a thousand members, a fine school and all the usual accessories and auxiliaries. They have recently enlarged and improved their church, until it is one of the finest in the west. Judge J. N. Dalby has charge of the primary class, with an enrollment of 175. Mr. J. W. McLain is the efficient superintendent of the Bible school, and the church is noted for its large number of prominent business men.

A week's lecturing in southeast Missouri and then several weeks in Iowa will occupy my time pretty closely till the holidays. In the meantime, I am glad to meet the friends and patrons of the Christian Century, whose faces are framed in car windows all over this splendid country.

Frank G. Tyrrell.

#### EUREKA NOTES.

We are all rejoicing over the increase of students this fall. Not only at the quantity, but also at the quality. Our Y. M. C. A. is doing a splendid work; ten of its members attended the state convention at Canton last week, and report a splendid convention.

Mr. McBean of Chicago, our new physical director, is a valuable addition to our faculty, and is creating considerable interest in that line.

Prof. Jones of Sterling is giving splendid satisfaction in the Bible department.

On Friday evening, Oct. 5, the State Oratorical association held its annual contest in Eureka, and Byron C. Platt of Eureka won first place, making the third time in succession for Eureka. The rank was as follows: Eureka, Illinois, Blackburn, Knox and Monmouth.

The writer organized a C. E. society at Roanoke last Sunday with 14 active and two associate members.

W. G. Kitchen is doing good work at Dana. He preaches there every Sunday now, instead of every second.

The only sign of degeneration in college spirit this year is that we have no football team.

B. H. Sealock.

#### If Your Brain Is Tired

Use Horsford's Acid Phosphate.

Dr. T. D. Crothers, Supt. Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force."

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#### LETTER FROM THE ILLINOIS CAPITAL

For several years past the Springfield Christian Church have observed the first Lord's Day in October as an anniversary roll call.

This year marked the sixty-seventh anniversary of the organization of this church. We had Dean Jabez Hall of Butler Bible college with us and he warmed all our hearts with two excellent sermons. An effort was made by personal invitation to have every member out to the communion service. Each person signed a card and deposited in the offering basket, and thus a roll was secured of all present.

For the sake of fathers and mothers who had no one at home with whom to leave their children, a temporary kindergarten was provided, where the children were taken care of during the hour of worship. One of the features of the anniversary was the making of an offering of \$15 for our winter's charity work.

This, with \$120 received annually from a bequest set apart for that purpose, gives our committee chance to act the gospel to-ward the poor.

A glance over the clerk's record book disclosed the fact that in our membership of nearly one thousand, there are only about eighty who were members of this church eighteen years ago, when the present building was dedicated. This indicates a large growth, and suggests what rapid changes time is constantly working.

Last Sunday evening C. C. Redgrave of Marva, Ill., delivered his lecture "In the Footsteps of the Pioneers" in our church. This is a stereopticon lecture of one hundred and thirty excellent views setting forth both the life and teaching of the Campbells and their cotemporaries. There are some rare views in the list, for the

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Mexican Cactus (or Cure Plant.)

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collection of which Bro. Redgrave has spared neither pains nor money.

It is very certain that we do not honor the worth and work of Alexander Campbell as we ought, fearing lest we might appear to canonize him we have gone to the other extreme and have well-nigh forgotten him altogether.

Bro. Redgrave, coming among us from the Congregationalists, became at once deeply interested in the history of the reformation and has become our "Old Mortality," chiseling the moss from the tablets of our honored dead. His lecture ought to be given in all our churches.

Chas. A. Burton, who has recently been living in Springfield, has accepted a call to the Virden church, becoming successor to Paul H. Castle.

The Sangamon County Christian Ministerial Association will hold its regular quarterly meeting here on Monday, Nov. 12, with forenoon and afternoon sessions.

There is a very close and helpful fellowship among the Sangamon county preachers, which results in three churches in the county being brought into line for all our missionary enterprises.

The month of November will be observed in our church as Decision month. All sermons and prayer meeting topics during the month will have to do with the presentation of different phases of the plan of salvation and the urging of men and women to decide for Christ. A number of cottage prayer meetings will be held in different parts of the city during the month. J. E. Lyna.

Springfield, Ill., Oct. 25, 1900.

#### NEBRASKA SECRETARY'S LETTER.

D. M. Sayles reports that he has organized a new congregation at Champion in Chase County. This is near the town of Imperial, where we once had a congregation and a house. Bro. Sayles expects to continue work in the county during the fall and winter.

J. P. Davis has closed his work at Fairfield.

H. J. Kirchstein began his second pastorate at Hastings on Lord's Day, Oct. 21st. He will move there later.

District No. 2 will hold the fall convention at Firth early in November. I am not apprised of the exact date. Bro. L. M. Wiles is the corresponding secretary.

Horace Siberell of Missouri is likely to become a Nebraska preacher.

H. G. Wilkinson is using his talents to get funds for Cotner, being now the financial secretary.

The meeting of Table Rock has closed with 42 additions, and the debt raised. Bro. Atwood and wife are now at Dorchester. They spent Friday evening at Ulysses.

The time for the offering for state work is at hand. Sunday, November 4th, is Nebraska Day. Remember that this means much to the work in our own state. As the churches deal with the matter of the apportionments at this time, so will the board be compelled to deal with the work of the state.

The convention commanded us to keep upon a practically cash basis as heretofore. To aid as far as practicable all the needy fields in the state. To employ an evangelist if a suitable man could be found. That we purchase a tent as soon as possible. These things can be done if the churches will proceed immediately to raise all or more than the apportionment, and not wait till the winter or spring comes along with their calls for the other missionary offerings. Many preachers

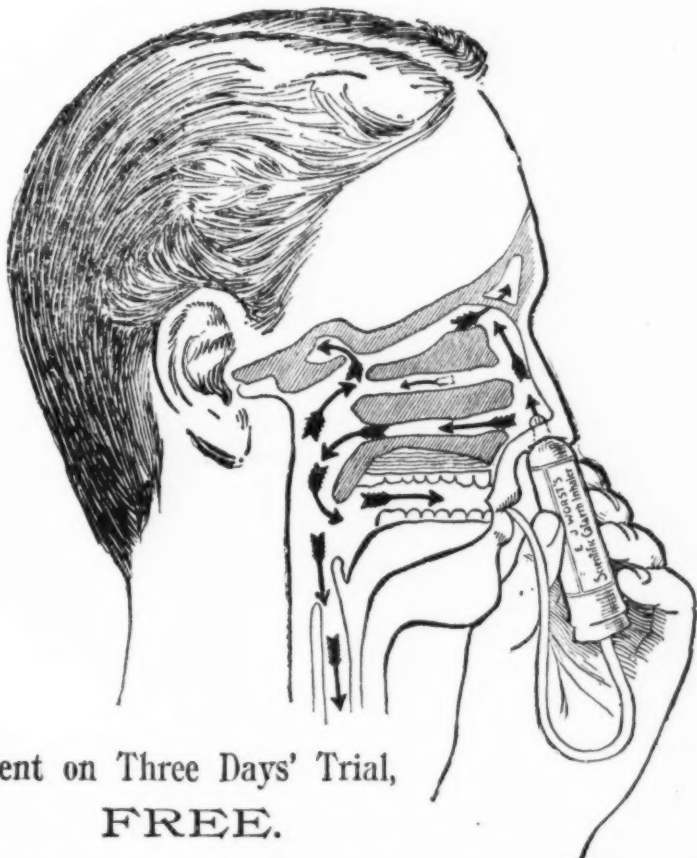
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pledged themselves to support this work loyally, and the convention itself in adopting the report of the committee on ways and means pledged the churches represented to a loyal support of the state work. Let us not be forgetful hearers, but rather let us lay this matter upon our hearts, and go forward in the performance of it. November is the month for state missions, and I pray you let it not slip without attending to it.

Rally day for the Bible schools comes the 25th of November. This is fully in line with the idea of state missions as it is distinctly home mission work, and the state gets 40 per cent of it direct. We have abandoned the Bible school apportionments on this account, and will expect all the schools to observe rally day.

The minutes will have been distributed, I hope before or by the time this item is read. It is a readable book and should be kept for reference. It will be valuable in preparing for Nebraska Day.

W. A. BALDWIN.

#### CONCERNING OREGON MISSIONS.

The missionary outlook in Oregon is prophetic of success. One of the hopeful features is the Eugene divinity school, a first-class place for the preparation of young men for the ministry of the Gospel. The Divinity school building is situated just across the Oregon University campus. Hundreds of young people attend the U. of O. yearly, and in them is born a liking for the E. D. S. The enrollment at the E. D. S. increases each year, and is very encouraging. In this respect its influence is felt in all the country surrounding Eugene. The young men go out and preach in the school houses and many of the churches. In their work they have done planting and cultivation of the truth among the people that is commendable. They report a large number of additions, and this is but the beginning. At the close of last term some graduated and at once assumed work in the churches. They were employed in close proximity to the E. D. S. and this is but the beginning of this part of our work. God will bless it.

The second bright outlook is the increased help the churches are extending to the fields of need. It looks as if, not in the hopeless distant future, but not long hence, every struggling band of the Lord's workers would receive strength. The general board is helping with a steady, faithful support, and our own brotherhood in the state are seeing virtue in the Oregon Christian Missionary convention. The two boards together have eight missions, Ashland, Roseburg, Coquille, Turner, Tillamook, Hood River, Pendleton and Lagrande. An evangelist is also kept at work full time. The general board alone is giving the help to Pendleton and Hood River, and supporting the evangelist. The state board is alone extending aid to Ashland, Roseburg and Turner. Jointly the two boards are aiding Coquille, Tillamook and Lagrande.

Our missionaries are a splendid set of men; self-sacrificing, enduring, able, well balanced, bringing forth fruit to remain. They are just that \$600 kind that someone wrote about in the Standard a short time ago, and that is the salary all through. They are: J. F. Tout, Ashland; W. A. Wood, Roseburg; J. M. Hunter, Coquille; C. G. Lemasters, Turner; J. W. Jenkins, Hood River; C. A. Dotson, Pendleton; O. H. King, Lagrande. We are now ready for our Tillamook man. We

thought we had arranged for the right man, but disappointment clouded our expectation. We are now in correspondence with others. We invite correspondence, but strangers applying must have two recommendations; one from B. L. Smith and one from your own state corresponding secretary.

We have 125 life members in our O. C. M. C., pledged to pay \$5 a year for five years. There are in the state 7,681 members enrolled, making 119 places, weak and strong, where work is being done for the Lord, as we understand Him in His word.

This expansive missionary work had its beginning as to the O. C. M. C. in the autumn of 1897, when an evangelist was sent out by the general and state boards. Then there were but two missions aided by the general board. Now we have the eight, with good hope of wide expansion. Some of the places now being helped can soon stand alone, and give place to others. Our income is growing, year by year.

The present fields raise from half to three-fourths the salary. We make it a half the support. The evangelist is limited in the same way; to new fields, and raises half his support in the field. He has reported an average of more than 100 additions yearly; he has baptized 133 persons in the three years; has coupled with his work the work of corresponding secretary; his salary has averaged less than \$600, and has presented no bill of railroad expense.

Our rally day for state missions is the first Lord's day in November, and many of our churches are getting to be prompt in taking the collection. We call this "Oregon Day." We want to make the duties of this day felt in the hearts and consciences of our brethren. We look for it to become a great day in Oregon, because the Oregon Christian Missionary convention is to become the greatest gathering of any in our state, whether political, religious or social.

Our "Oregon Day" is now at hand. The time has now come to our churches when in this year of our Lord they can do great things for the Lord and the cause they profess. Just as much as in casting your ballot you then speak your politics, so at the time of the annual offering for state missions you can in the collection say how much you rejoice in our missionary expansion. Brother, make it tell, and think at that time many are paying \$5 yearly and they are rich only in faith. No church should do less than this.

We have asked most of the churches to double up this year 1900, because our work has doubled up, and there is no other way to get it done than to double up the power, because in missionary work, the minister of the word, being ready for the field, the only way to make it active and effective, is to support it, for "How shall they preach except they be sent."

Make it tell in the collection, brother, make it tell.

J. B. Lister.

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As Children's Rally Day for America comes just before Thanksgiving Day, make the thought of the thank-offering prominent. If the children of any nation on the face of the globe have reason to be thankful, it is the children of America. What better expression of gratitude can be made than helping win America for Christ?

There are good reasons for superintendents and teachers making an extra effort to secure a good offering from the Children's Day for America this year. The Home Society has long been denied its rightful income from that day so well established, that all should endeavor to make amends by seeing that every school has a good chance to give this year.

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